

JPRS-AKU-89-015
4 OCTOBER 1989



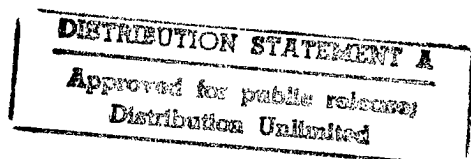
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JPRS Report

East Asia

Korea: KULLOJA

No 4, April 1988



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00000000 Pyongyang KULLOJA in Korean
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[Article not translated]

The Immortal Achievement Which Has Established the Tradition of Our people's Heroic Struggle Under the Banner of the Chuche Idea

SK0107064589 Pyongyang KULLOJA in Korean
No 4, Apr 89 pp 10-16

[Choe Kwang]

[Text] What takes a shining place among the immortal achievements of the great leader Comrade Kim Il-song—peerless patriot and hero of the nation—is the establishment of our people's tradition of heroic struggle.

The respected and beloved leader Comrade Kim Il-song, under the banner of the chuche idea, has established the tradition of heroic struggle, led our people's heroic struggle to shining victory at every stage of the revolution in development, nurtured our people as the creators of heroic feat, and made our country take pride for having become a nation of heroes.

Today, our party members and working people, in emotionally looking back upon the path of glory along which the great leader Comrade Kim Il-song has established the tradition of heroic struggle and led our people's heroic struggle to shining victories, are overflowing with burning determination to live and struggle heroically by inheriting the tradition of the heroic struggle under the leadership of the party and leader.

The great leader Comrade Kim Il-song, by establishing our people's tradition of heroic struggle under the banner of the chuche idea, has won an immortal achievement for the era and revolution, and for the fatherland and people.

Comrade Kim Chong-il, member of the Presidium of the Political Bureau and secretary of the Central Committee of the party, has noted: The great leader Comrade Kim Il-song started our people's heroic struggle and has led our people's heroic struggle to victory at every stage of the revolution in development, and, under the care of the leader, numerous heroes have been nurtured generation after generation. (Booklet "Let Us All Live and Struggle Heroically," p 4)

Generally speaking, the tradition of the revolutionary struggle of the working class means the historic beginning of the revolutionary struggle and the source of the capabilities of successfully carrying out the revolutionary struggle and construction. Accordingly, the tradition of heroic struggle means the spirit of heroic struggle, which

is established in the course of pioneering the revolutionary cause and struggling for its victory, and which is inherited generation after generation.

Our people's tradition of heroic struggle was established during the period of the anti-Japanese revolutionary struggle during which the bright future of our revolution was being pioneered by upholding the great leader Comrade Kim Il-song as the sun of the nation and as the center of unity and leadership.

The respected and beloved Comrade Kim Il-song is the great leader who created the chuche idea and established the ideological foundation of our people's heroic struggle.

Ideology is a decisive factor which emphatically reflects people's demand and interest and controls their perception and act. It is through ideology that people's perception is controlled and regulated, and its content and direction are decided. Therefore, only those who possess great ideology can act in a heroic and revolutionary manner, and the level of the people's heroism depends on the level of their ideology. Only when they possess a great ideology which correctly reflects their demand and interest, can the people fully demonstrate their incomparable heroism in the revolutionary struggle.

The chuche idea is the great banner for the liberation of mankind that scientifically elucidates the ways for the popular masses to pioneer their destiny and the ideological source of our people's heroism.

The respected and beloved leader Comrade Kim Il-song found the truth of the chuche idea in the course of struggle for pioneering the new road of revolution and finally proclaimed the principle of the chuche idea at the Kalun meeting in June 1930, putting forth the chuche-oriented line of the Korean revolution. This was a historic event that proclaimed the founding of the chuche idea and the birth of the chuche revolutionary line.

With the founding of the immortal chuche idea and the proclamation of the chuche revolutionary line, the Korean revolution was able to vigorously advance with its correct guiding ideology and guiding theory for the first time in history, and with this, the shining history of heroic struggle began.

Fundamentally, heroism in itself is the high revolutionary awareness and the communist struggle spirit. Therefore, in order to highly evoke the heroism of the popular masses, we should give people the ideological banner and implant in them the faith in struggle. Without an ideological banner, the revolution cannot advance victoriously, and without faith in struggle, heroic struggle is impossible.

The immortal chuche idea founded by the respected and beloved leader Comrade Kim Il-song is a scientific and

revolutionary world outlook that gives the revolutionaries and the people a firm faith and a great guiding ideology that leads the revolution and construction along the single road of victory.

The immortal *chuche* idea most thoroughly reflects the aspiration and yearning of the working popular masses and elucidates the resplendent road enabling them to firmly believe in their strength and pioneer their destiny with their own hands. The *chuche* idea is the ideological banner that encourages the popular masses toward a heroic struggle as it gives them the high self-awareness and faith that they should pioneer their destiny for themselves.

The *chuche* idea was the ideological banner and the faith in struggle that evoked the anti-Japanese revolutionaries to heroic exploits. The faith that the anti-Japanese revolutionary fighters had become the revolutionary faith for the devoted struggle for the liberation of mankind because it was based on the *chuche* idea, and it could become a firm faith supported by the revolutionary world outlook.

Because they had this revolutionary faith, the anti-Japanese revolutionary fighters were able to shout, "Long live the Korean revolution!" in a loud voice while walking on a nailbed of torture and to proudly say, on the eve of the final death-defying battle, that it is far from dying to lay down their lives upholding the great idea. Because they had this revolutionary faith, the fighters were able to shout that they could see the victory in the revolution even when they had their two eyes taken by the enemy, and to die a heroic death by cutting their own tongue to adhere to the faith in the revolution and to keep the secret of the headquarters. Because they had a *chuche* banner, the anti-Japanese revolutionary fighters turned all the adversities, in which they could be frustrated and perturbed hundreds of times, into their advantage, creating the ever-victorious miracle and recording heroic exploits.

The indomitable struggle spirit and exploits of the fallen anti-Japanese revolutionary fighters clearly showed that although the bodies of the communist revolutionaries could be shackled by the iron chain, their ideology and faith could never be shackled or curbed.

Thus, the anti-Japanese revolutionary fighters were all heroes who found the true dignity of man and fostered the unmatched bravery and wisdom in the truth of the great *chuche* idea, and they were the proud first generation of heroes who registered immortal exploits making the *chuche* revolutionary banner their faith and will of struggle.

Truly, the *chuche* idea was the ideological source of the heroism demonstrated by the anti-Japanese revolutionary fighters and the people, and it has been the ideological foundation of our people's heroic tradition of struggle.

The immortal achievement accomplished by the respected and beloved leader Comrade Kim Il-song rests in the fact that he elucidated the future of the Korean revolution with the ray of the great *chuche* idea and brought about the tradition of the heroic struggle of our people under the *chuche* banner.

The great leader Comrade Kim Il-song is a peerless hero who led the people and revolutionary fighters to the heroic exploits with outstanding leadership and precious example.

The wise leadership and brilliant example of the great leader are the decisive factor in creating the tradition of heroic struggle of the people and fighters who are carrying out the revolution. Without wise leadership and brilliant example of heroism by the leader, one cannot think of the demonstration of heroism of the revolutionaries and people nor can he talk about the creation of the tradition of heroic struggle. Only the people and revolutionaries who are led by the great leader's wise leadership can become the creators of heroic exploits and can have tradition of the most brilliant heroic struggle.

What is important in the leadership of the leader who leads the people to the heroic struggle is to make one cherish correct awareness and consciousness of the valuable and rewarding life.

It is a precondition for waging a heroic struggle to have a correct outlook on and position toward life. Only when one has the most correct outlook on and position toward the true life, can he dedicate all of his possessions to the struggle to glorify his life and actively wage the heroic and devoted struggle for the people's freedom and emancipation.

In the past when our people did not uphold the leader of the revolution and did not have the wise leadership of the outstanding leader, we did not know how we should live and fight for the nation and for the people, and there was no leader who led us to heroically live and fight. Thus, the people, although they ardently loved the nation and the people, were unable to find a correct way of struggle, merely shedding worthless blood, and had to live a worthless life.

Since the respected leader Comrade Kim Il-song embarked on the road of revolution, our people greeted a great leader of the revolution who showed the true road to the victory of the revolution and who led our people to the heroic struggle to glorify our lives. The great leader Comrade Kim Il-song led the revolutionaries and people to have the correct consciousness and awareness of the valuable and rewarding life and to become the creators of heroic exploits on the road of the rewarding struggle for the nation and revolution.

The young communists, including Comrades Kim Hyok and Cha Kwang-su, who struggled during the early part of the Korean revolution upheld the great Comrade Kim Il-song as the leader of the revolution and the sun of the nation during the darkest days of national misfortune

and registered brilliant heroic exploits in pioneering the new road of revolution. Thus, the young communists vigorously advanced along the new road of the Korean revolution under the leadership of the great leader Comrade Kim Il-song by entrusting him with all their destiny during the darkest days when the victory of the revolution was not ensured. Their struggle and exploits were the precious model of position and attitude of the communists who uphold the leader of the revolution, were a true example showing how one should live and struggle to glorify his valuable and rewarding life, and were a historic merit which gave rise to our people's heroic struggle.

The outstanding and heroic temperament cherished by the leader and the brilliant example of heroism shown by the leader are an important factor for the common, simple people and fighters to grow to be the creators of the heroic exploits. Only when the people and fighters learn from and follow the outstanding and heroic temperament cherished by their leader, his lofty outlook and the great example of heroism, can they become the creators of heroic exploits.

The great leader Comrade Kim Il-song showed the lofty example of heroism while personally commanding various operations and combats during the period of arduous anti-Japanese revolution with outstanding wisdom and excellent military strategy. Thus, he inspired commanders and fighters to the heroic struggle. In the battlefield where the enemy's bullets were showering, the great leader thought of his men's safety first in the face of his own danger and personally opened the road to advance at the forefront of combat and march.

The great leader Comrade Kim Il-song created unequalled brilliant guerrilla tactics and warfare and always cornered the enemy in the defensive and annihilated him. Faced with the superb guerrilla warfare of elusive and swift movements, their many so-called punitive operational tactics were crushed and their so-called myth of an invincible imperial army was crushed to pieces.

The originality of the guerrilla warfare created by the great leader Comrade Kim Il-song and its ever-victorious might were clearly demonstrated in the many famous battles such as the Pochonbo battle, the Kansambong battle, and the Musan district battle.

Truly, the history of the anti-Japanese armed struggle shines as the history of a heroic struggle in which he beat the enemy by the application of his brilliant strategy and tactics and defeated the Japanese imperialist aggression army with his strategic and tactical superiority over the enemy's predominance in number and technology.

Truly, the respected and beloved leader Comrade Kim Il-song is a legendary hero of brilliant strategy and tactics and and possesses outstanding arts of commanding the army unmatched by any military strategist.

Thanks to the great leader's outstanding arts of commanding the army and his warfare of elusive and swift movements, the anti-Japanese guerrillas were able to annihilate the enemy always with overflowing faith and optimism despite the difficult combat situations and stern trials, and to push their way through the mountains and muddy roads, registering heroic exploits, to realize the strategic and tactical intent of the comrade commander.

The anti-Japanese revolutionary fighters, who fought the battles following the shining example of the heroism personally demonstrated by the respected and beloved leader Comrade Kim Il-song, waged a heroic struggle pushing their way through a deadline and a perilous way out as brave fighters, skillful commanding officers, and refined political operators, registering brilliant exploits and achievements which are beyond evaluation with any honorary titles or medals.

The heroic character and noble trait of the anti-Japanese revolutionary fighters and people were inherited from the outstanding character and leadership trait of the great leader, the hero of heroes, and these character and trait were grown in the bosom of the leader.

Thus, the outstanding leadership of the great leader Comrade Kim Il-song, the ever-victorious and iron-willed sagacious general and legendary hero, and the shining example of the heroism shown by the leader were a decisive factor that enabled our people's heroic struggle tradition to be formed.

The respected and beloved leader Comrade Kim Il-song is the great leader who made the revolutionary fighters and the people creators of heroic exploits with his great trust and great love.

The leader of the revolution is a benevolent teacher and father who brings up and leads the fighters with great trust and love. The revolutionary fighters all learn the truth of the revolution and receive a noble political life under the care of the leader. For the revolutionaries who push their way through the arduous and difficult road of the revolution, the leader's trust and love are the source of the life and struggle, and the pillar of their mind on which they always rely on in carrying on the struggle. The fighter who lives with the leader's trust and love does not know loneliness even when left alone in a deserted remote island and does not give up his integrity as a revolutionary even when placed in prison or on the guillotine.

The heroic exploits are manifest on the noblest plane when the true blood relations of love and loyalty, trust and repayment are formed between the leader and the fighters. The leader's love and trust give birth to loyalty, and loyalty creates heroic exploits.

Our people's heroic struggle tradition is the tradition that has been solidified and developed by the trust and love personally demonstrated toward the revolutionary fighters by the great leader Comrade Kim Il-song.

The great leader Comrade Kim Il-song received in his bosom the comrades who came to him with the lofty will of the revolution, taught them the truth of the revolution leading them by the hand, gave them the weapon of struggle, and took the warm, benevolent care of all of them in a way that not even their real parents could do. The great leader valued each one of the revolutionary fighters more precious than a thousand pieces of gold, gave them the most precious political life, and had great political trust in them, carefully looking after them so that they can add luster eternally to their political life on the single road of the revolution.

The episode of his setting fire to the Minsaengdan document package during the anti-Japanese revolutionary struggle has long been told, even today, despite the lapse of many years, moving the hearts of the people as a historical event of the manifestation of his great love and trust, because portrayed in this episode is the endless comradely love and noble trait of the fatherly leader who holds all the people in his bosom so that they can add luster to their political lives on the road of the revolution with broad-mindedness and accommodation rather than distrust and rejection.

During the arduous days of the anti-Japanese armed struggle, the respected and beloved leader Comrade Kim Il-song held the anti-Japanese guerrillas in his endlessly broad and warm bosom and looked after them with his great love. The great leader's love vividly dwelt in the small bag of baked rice flour which he gave the members of his guerrilla unit, in the shoes of the guerrillas who pushed their way through the road of the march, in the 50 paper bags of flour he spared for the fighters who failed to return, and in his benevolence with which he guarded the open-air fire overnight to let the sleeping guerrillas sleep more and gave his blanket to the guerrillas. The endlessly noble love is engraved in the bloody trail through which he broke through the enemy's siege to bury a fighter who fell on the battleground and in his painstaking days when he looked after the bereaved families of the fighters in his great bosom of love.

The respected and beloved leader had such high political trust and warm benevolence for the revolutionary fighters, enabling them to lead the most valuable life as a revolutionary, and gave them the glory of having everlasting life even after their death with his great comradely love and noble revolutionary fidelity. This was the source of the strength that enabled the fighters to demonstrate the heroic struggle spirit by dashing through the obstacles ahead of others, overcoming trials, and not hesitating before firing guns. Therefore, the anti-Japanese revolutionary fighters remained loyal to the respected and beloved leader to the end, regarding their endless loyalty to the great leader as their revolutionary duty and proper obligation. Because they had the fatherly leader's great trust and love, the anti-Japanese revolutionary fighters could wage a heroic struggle, invariably adhering to their pledge to the leader and the revolutionary fidelity in prison or even to the last minute of being hanged, and could go to the death-defying

battle, smiling, leaving their loving parents, wives, and children in the care of the leader's bosom.

The heroic exploits of the young communists and the anti-Japanese revolutionary fighters who wholeheartedly upheld the great leader and waged a resolute struggle to implement the leader's orders and instructions unconditionally in any adversities were the ideological crystal that came into being in the leader's parental love and warm consideration and the manifestation of the revolutionary fidelity devoted by the revolutionary fighters to the leader. It was the shining example that demonstrated the true relationship between the leader of the revolution and the fighters, between the leader and the people, and a proud history that confirmed the source of the strength that made it possible to demonstrate the unmatched heroism.

Truly, the heroic course of struggle of our people that shines with victory and glory is a proud history embroidered with the great love and the burning loyalty, and a sacred course in which the noble heroism to uphold the leader's love with fidelity and repay the love with loyalty was highly demonstrated.

Our people's heroic struggle tradition given by the respected and beloved leader Comrade Kim Il-song under the chuche banner is the noblest and greatest tradition which has been formed based on loyalty to the leader.

The heroism demonstrated by people can become true and demonstrated on a noble plane only when it is based on loyalty to the leader, who is the center of the socio-political group.

The anti-Japanese revolutionary fighters firmly realized that only when they unite under the leader organizationally and ideologically can they maintain their immortal social and political lives. The loyalty of the anti-Japanese revolutionary fighters to the great leader became not only the loftiest ideological emotion proceeding from the sense of revolutionary duty, but also the vital demand which is directly related to the nation's destiny. The foundation of the heroism which has been displayed by our people is filled with loyalty to the leader because they regard loyalty to the leader as their firm revolutionary faith and sense of revolutionary duty. The lofty nature of our people's heroism and its power to influence, and the source of the invincible might of the heroic struggle tradition lie precisely in the people's loyalty to the leader.

Our people's heroic struggle tradition is also the loftiest and most vital tradition achieved in the course of traversing an unprecedentedly arduous and difficult road.

The heroic struggle tradition is formed and consolidated in the course of carrying out the revolutionary struggle led by the leader. Therefore, the plane of its loftiness and vitality is closely related to the arduousness of the revolutionary struggle. When the revolutionary struggle becomes more difficult and arduous, the heroic struggle

tradition created in the struggle to surmount these difficulties become loftier and more vital.

The anti-Japanese revolutionary struggle organized and developed by the Korean communists under the leadership of the respected and beloved leader Comrade Kim Il-song was indeed an unprecedentedly protracted and arduous struggle. The anti-Japanese guerrillas had to wage an arduous struggle under the adverse circumstances in which they had to break through the encirclement net of 1 million enemy troops and without receiving any assistance from a regular army or nationwide logistic support. Indeed, the anti-Japanese revolutionary struggle was an arduous struggle unprecedented in history.

Our people's heroic struggle tradition was established amid such an arduous struggle. Because of this, our people's heroic struggle not only has become a loftiest and most vital struggle, but has also become the precious revolutionary asset which leads our revolutionary struggle and construction to a brilliant victory.

The struggle for the popular masses' independence is a protracted cause which will be carried out generation after generation. To consummate this cause to the end it is imperative to invariably inherit and develop the heroic struggle tradition established in the days of pioneering the revolution.

Comrade Kim Chong-il, member of the Presidium of the Political Bureau of the Central Committee of the Workers Party of Korea and secretary of the party Central Committee, has indicated:

"With the anti-Japanese revolutionary struggle as a starting point, the ranks of our heroes have constantly increased, and our people's heroism which has been inherited and developed generation after generation has been routinized and popularized among our masses."

The heroic struggle tradition which took its root in the forests of Paektu under the banner of the *chuche* idea was brilliantly inherited in the struggle of our people following national liberation, and its invincible vitality was fully demonstrated in the period of the Fatherland Liberation War and the difficult postwar period.

When the country and the people faced a grave danger because of the aggression of the U.S. imperialists, the ringleader of world imperialism, our people and the People's Army rose up as one in the sacred war for defending the fatherland, upholding and following the order of the great leader Comrade Kim Il-song, the ever-victorious iron-willed commander, and struggled heroically in the war.

Our people's heroism which amazed the people of the world in the war against the aggressors was also fully demonstrated in the postwar rehabilitation construction period and in socialist construction thereafter. By heroically struggling with the same spirit and the same vigor that they demonstrated in smashing the enemies in the

past under the leadership of the party and the leader, our people have built the most advanced socialist system and a socialist industrialized state on this land where centuries-long backwardness and poverty once prevailed. Thus, today our country has been referred to by the people of the world as "the country of Chollima" and "a model socialist country."

The tradition of our people's heroic struggle provided by the great leader Comrade Kim Il-song has been brilliantly inherited and developed amid the sacred struggle of modeling the whole society after the *chuche* idea under the leadership of the dear Comrade Kim Chong-il.

Thanks to the dear Comrade Kim Chong-il's presentation of the program of modeling the whole society after the *chuche* idea and his wise leadership in the struggle for the realization of the program, our people's heroic struggle has reached a new high stage.

Defining it as the preferential requirement for the task of modeling the whole society after the *chuche* idea to foster all members of our society to become genuine *chuche* type human beings, heroic human beings, our party has led our people to enhance all-people's heroism.

As the struggle for modeling the whole society after the *chuche* idea is deepened and the flames of great socialist construction are burning more vigorously, numerous heroes and unheralded heroes who deem it the worth of their lives to resolve those problems planned by the great leader and requested the party have been produced among our people.

Our party has led heroes to continuously bloom the flower of the revolution as the vanguards for the implementation of the revolutionary cause of *chuche*. Presenting the slogans "Let Us Become the Kim Hyok and Cha Kwang-su of the Eighties" and "Let Us Emulate the Examples Set Forth by Unheralded Heroes," our party has led our people to wage a mass movement to emulate the examples set by the unheralded heroes. As a result, the ranks of heroes are increasing in our country today.

In our country today, the communist human reform movement is being actively pushed ahead under the leadership of the party. As a result of the movement, the people have come not only to correctly realize their dignity and value, but also to have a collectivist outlook on life which defines it as a lofty demand to devote themselves to the leader, the mother of their lives, and to social and political organizations.

Our party not only has led our people to realize that the most genuine human life of independent human being lies in living and struggling heroically, but has also made it a trend of our society to live and struggle heroically. Precisely herein lie the greatness and wisdom of our party.

The entire course of our revolution over half a century from the initiation of the revolutionary cause of *chuche* to its development to the new high stage of modeling the

whole society after the *chuche* idea is a road of glory on which the tradition of our people's heroic struggle has been provided, inherited, and developed under the leadership of the party and the leader. It is also a proud history which has been victoriously advanced thanks to our people's heroic struggle. The history of our revolutionary struggle clearly proves that only the great leader and the great party can produce and foster heroic people, and that only when they uphold the great leader can the popular masses become a heroic people and have a heroic struggle tradition.

Inheriting and developing the revolutionary cause of *chuche* generation after generation under the leadership of the dear Comrade Kim Chong-il is the greatest honor and happiness of our people. Only when the leadership of the party is upheld can the tradition of our people's heroic struggle be inherited and developed generation after generation. This is precisely the firm faith and will that our people have cherished deep in their hearts today.

Effecting constant upsurges in socialist construction by inheriting the tradition of our people's heroic struggle constitutes an urgent requirement for expediting the complete victory of socialism.

Our party wants all people to become heroes. Anyone can become a hero in our country today where the people who are blessed with the leadership of the party and the leader have become the masters of the country.

We should heroically live and struggle to consummate the revolutionary cause of *chuche* upholding the slogan "Let Us Heroically Live and Struggle." Thus, everyone should become a hero and a creator of exploits.

Consummating the revolutionary cause of *chuche* pioneered in the forests of Paektu to the end through a heroic struggle is precisely the thorough faith and firm will of our people.

We should vigorously accelerate the revolutionary cause of *chuche* by vigorously waging an all-people's heroic struggle under the party and the leader.

The Respected, Beloved Comrade Kim Il-song Is the Great Leader Who Has Strengthened and Developed Our Party as an Independent, Revolutionary Party

SK3006001089 Pyongyang KULLOJA in Korean
No 4, Apr 89 pp 17-22

[Kye Ung-tae]

[Text] Under the banner of the great *chuche* idea, our party today is displaying its pride to the whole world that it is the refined general staff of the Korean revolution that guides the revolution and construction on the ever-victorious main road and that it is the most authoritative, dignified, independent, and revolutionary party.

Our people were able to move forward with confidence toward the main road of *chuche* according to the guidance of this great party because we highly uphold the respected and beloved Comrade Kim Il-song as our party's leader who established the Workers Party of Korea [WPK] and endlessly strengthened and developed it into an independent and revolutionary party, and by carrying out the revolution.

The greatest revolutionary achievement by the respected and beloved leader Comrade Kim Il-song, which is being illuminated, was the establishment of the strongest and powerful *chuche*-type party, the WPK, even under the most difficulty and complex struggle conditions, and of endlessly strengthening and developing it as an invincible revolutionary party.

From the early times the respected and beloved leader Comrade Kim Il-song constructed an independent and revolutionary party that was strong and powerful even under a rigorous and complex struggle full of trials unparallelled in the history of any party, and also led the party to correctly advance the revolution and construction on the main road of victory.

We cannot think about the *chuche*-type party, the honorable history of the WPK, and of our more brilliant future without the wise leadership of the truly great leader Comrade Kim Il-song, and cannot talk about our party's high dignity and honor as an independent and revolutionary party.

The invincible achievement by the respected and beloved leader Comrade Kim Il-song to strengthen and develop our party into an independent and revolutionary party most of all presented the independent party construction line based on the great *chuche* idea and wisely guided us to thoroughly embody the principle of *chuche* in the party construction activities.

Comrade Kim Chong-il, member of the Presidium of the WPK Central Committee Political Bureau and secretary of the WPK Central Committee has taught:

"The work to build a working class revolutionary party must be conducted by the communists of each country in an independent way. During the anti-Japanese revolutionary struggle period, under the leadership of the great leader Comrade Kim Il-song, the Korean communists under the principle of independence strengthened the party organizations and in conformity with this and led the Korean revolution toward victory, and after liberation solved problems that occurred in the construction of the party in power in an independent way." ("Let Us Highly Uphold the Banner of Marx-Leninism and the *Chuche* Idea," single volume, pp 19-20)

The work to construct the working class revolutionary party in an independent way is related to the substantial demand of the communist movement. The communist movement is a struggle to realize the independence of the popular masses in each country, and the person in charge and the masters are the communists and people of that

country themselves. Therefore, constructing a working class party in each country must be conducted through their own strength with the communists as the masters.

Constructing a party independently also coincides with the demand of the international communist movement, which has entered a new developing phase. As the revolutionary struggle of the working class and the popular masses develop extensively and variously on a worldwide scale, the revolution of each nation cannot be advanced correctly without the communists of that nation carrying it out with responsibility and in an independent way. The work to construct the party in each country also demands that this be conducted with responsibility and independently by the communists of that nation.

The reality of the early communist movement of our nation during the 1920's was that most of the people who claimed they were communists were permeated with factionalism and flunkeyism, and looked up to other people and devoted themselves only to word games. That reality urgently put forward the issue of constructing the party independently.

The great leader Comrade Kim Il-song scientifically analyzed the inevitability of building a party of the working class, the demands of the international communist movement, and the reality of our nation's early communist movement. He also put forward an independent and revolutionary party-building line in which the work of building the party should be achieved independently with the communists of each nation as the masters, by going deeply into the popular masses and depending on them, and according to the actual circumstances of our nation.

On the basis of this line, the great leader Comrade Kim Il-song led the Korean Communists so that the work of providing an organizational and ideological basis for the establishment of the party as well as carried out based on an independent stand. When looking at other nation's experience in establishing parties to date, first of all the party center was first organized, then the founding the party was declared, and then work to provide the organizational and ideological basis was carried out.

The great leader Comrade Kim Il-song thought that this kind of existing practice in which a party was established from the top was not in conformity with our nation's reality. Therefore, he led us in providing a strong organizational and ideological basis in a way creating the guiding ideology first, organizing party organizations from the bottom with full preparations, and then expanding and strengthening them. This kind of independent party construction line was a unique line which made it possible to thoroughly overcome all the wrong tendencies of trying to establish a party hurriedly, and simply waiting until something was done by the international party.

Through the embodiment of the independent party construction line of the great leader Comrade Kim

Il-song, from the beginning it has been possible to build our party into a new-type independent revolutionary party.

What assumes an important place in the respected and beloved leader's independent party construction line is the line of building a party of the masses.

The independent party building line to build the party of the masses is an unique line which most scientifically reflects the demand of our era—the chuche era. Under the new historic circumstances of today in which not only the working class but also the broad strata of working people are actively turning out in revolutionary struggle, unlike the past, the communists of all nations are facing an urgent demand for expanding and strengthening their parties by broadly accommodating in their party ranks not only the advanced elements of the working class but also the broad masses possessing a strong revolutionary spirit.

Precisely by putting forth the chuche-oriented line to build the party of the masses, the great leader has paved the way to strengthen and develop our party as an independent and revolutionary party according to the demands of our era—the chuche era.

The respected and beloved leader Comrade Kim Il-song also uniquely elucidated a series of principled issues which arise in strengthening and developing our party as a popular political party of the working people.

By scientifically elucidating the principled questions such as broadly accommodating the advanced elements of farmers and working intellectuals while firmly guaranteeing the leading role of the working class, organizing the main base of the party and ceaselessly expanding it and enhancing its role, strengthening the party life of party members and disciplining their party spirit, and by wisely leading the struggle to expand and strengthen the party, the great leader has further strengthened the ranks of our party, both quantitatively and qualitatively.

The great leader Comrade Kim Il-song, according to the independent line of building the party, founded our party, has developed it into a popular party, and has wisely led us so that the chuche-oriented principles may be thoroughly applied in all areas of party activities.

The course in which the respected and beloved leader has led the cause of building the party has been the one of founding, consolidating, and developing our party completely based on chuche-oriented ideas, theories, and methods.

The respected and beloved leader Comrade Kim Il-song, by maintaining the stand that the party can be consolidated and developed into an invincible revolutionary party without being trifled with by factionalists, flunkeyists, dogmatists, and foreign forces only when a firm chuche-oriented stand is adopted and defended, has wisely led us so that the chuche idea may be thoroughly embodied in party building and in its activities.

Under the wise leadership of the great leader, our party, in working out its line and policy, has always firmly maintained its *chuche*-oriented stand according to the demands of the era and solved all problems in party building and its activities by its own efforts according to the interest of our revolution and the situation of our party.

Under the wise leadership of the great leader, our party has thoroughly applied *chuche*-oriented principles in party building and activities. As a result, the party has been ceaselessly strengthened and developed into a *chuche*-type party, the spirit of independence has been firmly maintained in the international communist movement, problems have been correctly solved according to its view and belief, and the absolutely unfamiliar path to socialism and communism has been independently and creatively blazed while by maintaining our own spirit. The path along which the WPK has grown and been strengthened has never been smooth. Our party had to go through many periods of severe trials and had to wage an arduous struggle against the enemies of class and nation at home and abroad and against all types of opportunists, factionalists, and flunkeyists. Nevertheless, as difficulties become serious and as the situation becomes complicated, our party has always been consistent and maintained its principled stand in all areas of party building and activities without causing any deviation.

Another immortal achievement which the respected and beloved leader Comrade Kim Il-song won in strengthening and developing our party as an independent and revolutionary party is his wise leadership exercised in defending the unity and cohesion of the entire party, which is based on the unitary ideology of the party.

The great leader Comrade Kim Il-song has taught: The unity and cohesion of the entire party, which is based on the unitary ideology of the party, is our party's existence. Only when the unity and cohesion of the ranks are firmly guaranteed based on the unitary ideology of the party can our party become a revolutionary party with invincible combat capabilities and properly provide leadership over the revolutionary struggle and construction. ("Selected Works of Kim Il-Song," vol 29, p 378)

Our party has become a *chuche*-type revolutionary party with invincible vitality. This is thanks to the unitary ideology system which has been firmly established in the party, and thanks to the unity and cohesion which have been most solidly achieved based on the *chuche* idea. Unity and cohesion, which are based on our party's unitary ideology—the *chuche* idea—are our party's existence, and are the source of invincible might which guarantees the bright future of our revolution. Only when the political and ideological unity and revolutionary cohesion of the party are ceaselessly strengthened can our party's *chuche*-oriented revolutionary character be invariably defended and strengthened, and the revolutionary cause be vigorously carried on by overcoming all difficulties.

The historic struggle to strengthen and develop our party as an independent and revolutionary new-type party, which advances under the banner of the *chuche* idea, has been one to strengthen the unity and cohesion of the party which are based on our party's unitary ideology—the *chuche* idea.

The alienation maneuvers of the factionalists continued within the party and subversive maneuvers of the outside imperialists and reactionaries were severe in our country. Under such situation, the struggle to realize ideological unity and unity of the will of the entire party based on the *chuche* idea—the monolithic ideology of the party—emerged as a vital issue in building our party ever since the founding of the party.

In the entire course of leading the struggle to strengthen and develop the party, the great leader Comrade Kim Il-song wisely led the people so that they advance by always upholding the banner of unity and cohesion.

As the situation of our revolution at home and abroad became more difficult and complicated, the great leader encouraged us to more highly raise the banner of unity and vigorously inspired the entire party to the struggle to safeguard the unity and cohesion of the party based on the *chuche* idea and to smash various maneuvers of the antiparty and counterrevolutionary factionalists and opportunists.

In particular, the great leader created the unique ideology and theory on establishing a monolithic ideological system in the party. Defining the establishment of monolithic ideological system in the party as the basic principle for the working class in building the party, he wisely led the struggle to consolidate the unity and cohesion of the party based on the party's monolithic ideology. This struggle was accompanied by the struggle to tenaciously oppose various reactionary and antirevolutionary ideologies, including flunkeyism, doctrinism, capitalist ideas, feudalistic Confucian ideas, and factionalism that ran counter to the *chuche* idea—the party's monolithic ideology. In the course of this struggle, purity of the *chuche* idea was safeguarded and ideological unity and cohesion of the entire party were firmly consolidated based on the *chuche* idea.

Through the struggle to firmly consolidate the unity and cohesion of the party based on the *chuche* idea, the party's monolithic ideology, our party consolidated its unity and cohesion during the period from its inauguration meeting to the 4th party congress by liquidating the remnants of chronic factionalism. During the period from the 4th party congress to the 5th congress, our party liquidated various antiparty and antirevolutionary ideologies including bourgeois ideas, feudalistic Confucian ideas, revisionist ideas, and doctrinism and flunkeyism. Thus, our party brilliantly accomplished the work to establish the monolithic ideological system within the party. In the 1970's, which covered the period from the 5th party congress to 6th congress, the organizational and ideological foundation of our party was further

consolidated at a new high stage under the leadership of the party and the unity and cohesion of our party were strengthened to be those of the *chuche*-oriented party capable of accomplishing the *chuche* cause generation after generation. As the result of this, the 1970's shone as a historic period.

Today the struggle to strengthen the party's unity and cohesion under the wise leadership of the great leader based on the *chuche* idea—the party's monolithic ideology—has deepened. Thus, our party has become an ideologically united, invincible body which breathes and acts according to only one ideology.

Indeed, never before when the WPK was advancing after attaining firm unity and cohesion around the respected leader Comrade Kim Il-song and when ideological unity, as well as unity of the will and cohesion of the entire party, has the party been firmly consolidated at a new high stage as pure, unshaken unity and cohesion. This is the great fruition achieved in the course of strengthening and developing our party into an independent, revolutionary and indomitable revolutionary party.

The immortal achievement made by the respected leader Comrade Kim Il-song in strengthening and developing our party into an independent and revolutionary party is that he made the WPK an ever-victorious indomitable staff headquarters of the revolution which victoriously leads the *chuche* cause for achievement of independence of the popular masses.

The WPK is called an independent revolutionary party because it is a staff headquarters of the revolution which carries out the *chuche* cause for achieving and safeguarding the independence of the popular masses.

Building the party independently and achieving the party's unity and cohesion based on the party's guiding ideology is, after all, to lead the revolutionary struggle, which is to realize the independence of the popular masses, to victory.

The road to an ideal communist society by realizing the independence of the popular masses is an untraversed new road which should be pioneered anew, and this road involved serious social change and class struggle. The revolutionary nature, might, and invincibility of the working-class party are demonstrated in how the complicated and difficult revolutionary cause is led victoriously.

In the past, our party was able to continuously strengthen its blood relationship with the masses, which are the master of the revolution and its driving force, and to rally them firmly around the party, and by applying work with men as its fundamental task and firmly ensuring its political leadership throughout society, it could firmly solidify the party's organizational and ideological foundation and sociopolitical basis.

The respected and beloved leader Comrade Kim Il-song enabled our party to pioneer anew the road of building a

revolutionary working-class party in our times in the blaze of the difficult struggle to lead the *chuche* revolutionary cause for safeguarding and realizing the independence of the popular masses, and strengthened and developed our party into a refined revolutionary general staff which lead the revolution and construction by overcoming stern difficulties and trials.

Under the wise leadership of the respected and beloved leader, our party has, ever since it was founded, daringly pioneered our people's independence through the arduous road of building sovereignty, independence, and socialism. On this road our party has successfully carried out the work of remaking nature, society, and men, and has always victoriously led the struggle for national liberation, class liberation, and liberation of men, all areas of the revolution and construction, and all stages of difficult and complicated revolutionary struggle.

Thanks to the leadership of the great leader the WPK was able not only to smash and defeat the most brutal and vicious U.S. imperialists and to force them to enter the road of downfall while breaking through a new road which mankind has never traversed, but also to carry out the two phases of social revolution in a short span of period. At the same time, the party, by vigorously waging socialist construction, was able to build a paradise of *chuche* in Korea, a colony, which disappeared from the world map, and, thus, to build a powerful socialist country of independence, self-reliance, and self-defense.

Thanks to our party, which has vigorously pushed ahead with the three revolutions—ideological, technological, and cultural—under the wise leadership of the great leader, in our country the people's ideological and spiritual appearance has rapidly changed, the trait of working and living in a revolutionary manner has been thoroughly established throughout society, and burning loyalty to the party and the leader has been extraordinarily enhanced among party members and the working people.

Because of the existence of the WPK, which is blessed with the leadership of the great leader, the new road of national liberation, class liberation, and human liberation has been opened; a shortcut leading toward communism has been pioneered; and the cause of making the world independent has been vigorously carried out.

Thus, the great leader Comrade Kim Il-song has wisely led our party so that it can be constantly tempered and become tested even in the flames of its severe revolutionary struggle to realize the popular masses' independence. Thus, the great leader has made the WPK not only a powerful and independent revolutionary party which performs any task without hesitation no matter how difficult and vast it may be, but also the ever-victorious general staff of the revolution which can surmount any difficulties.

It has been possible today that the WPK—which was founded by the great leader Comrade Kim Il-song and which has been strengthened and developed by him, has

been strengthened and developed into an eternally independent and revolutionary party of *chuche* under the wise leadership of the dear Comrade Kim Chong-il.

What served as the turning point in further strengthening and developing our party into an independent, revolutionary *chuche*-oriented party was the fact that the *chuche*-orientation of the entire party was vigorously pushed ahead at the beginning of the 1970's.

The entire historic course of strengthening and developing the WPK into an independent and revolutionary party is, in essence, the course of the struggle to remodel the party on the *chuche* idea.

By putting forward the *chuche*-orientation of the entire party in conformity with the inevitable demand in the development of the party as the basic question for strengthening and developing the party, the respected Comrade Kim Il-song provided a firm guarantee for strengthening and developing the WPK into the *chuche*-oriented party which assumes *chuche*-oriented ideas, theory and methods as a monolithic factor dominating all activities of the party, including the founding of the party.

With the brilliant embodiment of the policy for the *chuche*-orientation of the entire party put forward by the respected Comrade Kim Il-song, a firm organizational and ideological foundation and a guiding system was established under which we could strengthen and develop our party into a new-type revolutionary party which struggles by permanently assuming the *chuche* idea as a leading guidance. Thus, our party has been further strengthened and developed into a powerful force which reforms the entire society in a revolutionary way in conformity with the demand of the *chuche* idea and into an independent, revolutionary party which brilliantly pioneers the future of the *chuche* era.

It is a firm guarantee for strengthening and developing the party and for victory of the revolutionary cause to advance forward by upholding the respected leader Comrade Kim Il-song, the founder and leader of our party.

Comrade Kim Chong-il, member of the Political Bureau Presidium and secretary of the WPK Central Committee, has indicated: We should deeply cherish endlessly spotless and ardent loyalty to dedicate everything to the leader by respectfully and heartily upholding the leader always and in any place.

The leader of the working class is the supreme brain of the party and the revolution and is the center of unity and cohesion. The greatness, dignity, and might of the party lie in highly upholding the leader, who pioneered the road of revolution for the first time, by the entire party. We should fight, by dedicating everything, to brilliantly achieve the leader's profound ideas by assuming the *chuche* idea—the respected leader's revolutionary idea—as firm faith, just as the patriotic anti-Japanese revolutionary fighters did in the past.

The most important work for advancing our revolution along the road pioneered by the respected leader and for brilliantly accomplishing the communist cause is to follow the leadership of the party by cherishing boundless loyalty to the party.

Deeply understanding the greatness, invincible might, history and achievements of our party, we should vigorously advance to carry out the revolutionary cause to the end under the leadership of the party by totally entrusting the party with our destiny.

The party's guidance in revolution and construction is to be realized through the struggle to accomplish the great leader Comrade Kim Il-song's teachings and the party's decisions and directives, the embodiment of his teachings.

With the firm belief that if they follow the great leader Comrade Kim Il-song's teachings and the party's decisions and directives, the embodiment of his teachings, there is nothing that they cannot achieve, all functionaries and party members should unconditionally and thoroughly carry out the lines, policies, decisions, and directives of the party.

We should effect constant innovations in today's rewarding and great construction advance by deeply cherishing the lofty national pride in having dashed along the victorious road under the leadership of the great leader Comrade Kim Il-song and the party and by upholding the banner of the *chuche* idea.

The Socialist System of Our Country Established by the Great Leader Comrade Kim Il-song Is the Most Advanced Social System Which Has Invincible Vitality

00000000 *Pyongyang KULLOJA in Korean*
No 4, Apr 89 pp 23-29

[Kim Pok-sin; article not translated]

The Cause of the Fatherland's Reunification Which Advances Along the Road of Independence Shown by the Respected and Beloved Leader Comrade Kim Il-song

SK2806085689 *Pyongyang KULLOJA in Korean*
No 4, Apr 89 pp 30-36

[Kim Chung-nin]

[Text] Achieving the independent and peaceful reunification of the fatherland is the strongest national desire of all Korean people, and is the supreme task of the nation, the accomplishment of which cannot be delayed even for a moment. This historic cause is vigorously advancing along the road of independence, even under circumstances where the divisionists within and without are further intensifying their schemes for the permanent division of our country.

The desire for the reunification of the fatherland is growing higher than ever, and all Korean people of the North and South, as the masters of the nation, will settle the question of the fatherland's reunification. This is the basic trend of the development of the situation in our country. Today no one can block or reverse this trend.

Such a historic turn, which has been effected in the reunification movement, is a precious fruit produced along the road of independent reunification which the great leader Comrade Kim Il-song—the lodestar of the fatherland's reunification—pioneered by regarding the reunification of the country as the supreme task of the nation and by exercising energetic leadership without sleep or rest.

I

How to settle the question of the fatherland's reunification, which was created by the U.S. imperialists' occupation of South Korea following World War II, and the principles to be applied in this are a fundamental issue which is linked with the destiny of the nation.

The great leader Comrade Kim Il-song, by creating the immortal *chuche* idea in early days and, based on this, by deeply analyzing the nature of the question of the fatherland's reunification and its complications, has proclaimed a principled stand that the cause of reunification must be independently achieved.

The great leader Comrade Kim Il-song has taught: The question of the fatherland's reunification is strictly an internal affair of the Korean nation, and is an issue which is linked with the self-determination of our nation. The Korean people have a sacred right of national self-determination, and are fully capable of settling the internal affair of the nation by themselves. Foreign forces have no reason or excuse to interfere in the question of Korean reunification. The Korean people must independently settle the question of reunification according to their desire and demand. ("Selected Works of Kim Il-song," Vol 9, p 55)

Achieving the cause of Korean reunification independently means that the Korean people, as the masters of the nation, will independently settle the reunification question by their own efforts without any intervention of foreign forces.

As the great leader has taught, the question of Korean reunification is one to end the foreign forces' domination and interference, achieve the complete independence of the Korean nation, eliminate distrust and confrontation between the North and South, and achieve national unity. This is a question of national liberation to regain sovereignty from the U.S. imperialists, who have divided our nation and colonized South Korea, and is an internal affair of the nation to settle the relations between the North and South, which have developed through national division, which has been extended because of the U.S. imperialists' occupation of South Korea. Thus, the North and South have traversed different paths.

The intrinsic characteristic of the problem of our national reunification, which is different from national problems in those colonial countries which struggle for national liberation in a general sense and in multinational countries, lies in that the question of national reunification is a question concerning national liberation and an internal national problem at the same time. The demand that our nation solve the problem of national reunification as masters by mobilizing all anti-imperialist forces for national reunification proceeds from the fact that the reunification problem is a question of national liberation; the demand that the Korean people themselves solve it independently proceeds from the fact that the problem of reunification is an internal national problem. Therefore, for the Korean nation to realize the cause of national reunification as masters on the principle of national self-determination entirely conforms to the nature of the reunification question.

Under the complicated circumstances in which we stand directly opposed to the U.S. imperialists, the boss of the world's imperialism, and confrontation and conflict for hegemony are taking place among powers in the international arena, it is never easy to solve the problem of our country's reunification in an independent way. It can be solved only by the great leader Comrade Kim Il-song, who firmly maintains an unshaking *chuche*-oriented belief with a steel-like will and courage and a high international authority.

Above all, the great leader Comrade Kim Il-song has delineated basic principles to realize the cause of reunification along the path of independence.

The three great principles of independence, peaceful reunification, and grand national unity are the most just principles of reunification to solve the problem of national reunification without the interference of foreign forces in conformity with the demands and interests of the Korean nation, not in the manner of war but in a peaceful manner through contact and dialogue, and in a way that all Korean compatriots in the North, the South, and abroad achieve grand unity as the same nation, transcending differences in ideas and systems.

The great leader Comrade Kim Il-song has laid down a proposal for founding a Democratic Confederal Republic of Koryo [DCRK], the most realistic and reasonable way for independently solving the problem of national reunification according to the three great principles of national reunification.

Basically, the problem of national reunification is neither the problem of one side conquering the other side and vice versa nor the problem of one side overwhelming and gaining supremacy over the other. The overture for founding the DCRK proposes that the North and South organize a unified national government, in which they participate on an equal footing, on the basis of acknowledging and tolerating the ideas and systems existing in the other side and that they realize the reunification of the country by founding a confederal republic in which

they enforce a regional autonomy system, respectively, with the same competence and duty under the unified government. The formula for founding a confederal state, which proposes that the North and South realize national reunification in coalition with each other in compliance with the interests and aspirations of the nation from the stand of not absolutizing differences in ideas and systems but giving priority to the nation, is completely a way for independent reunification.

The great leader Comrade Kim Il-song has not only indicated the most just and realistic way for realizing the cause of national reunification with our nation's own strength in conformity with its demands and interests, but has also wisely led the struggle to this end.

The great leader Comrade Kim Il-song has always scientifically analyzed the prevailing situation with clairvoyant insight. To counter the antireunification policy of the U.S. imperialists and their lackeys seeking perpetuating national division, he has also firmly adhered to the reunification policy designed to put an end to the tragedy of national division at an early date and to independently realize national reunification, the task of national history. Thus, fierce confrontation and struggle have been waged between the North and South over mutually conflicting policies—such as the proposal for South-North general elections, which assumed the nature of dependence on foreign forces, and the independent proposal for North-South general election; the theory on reunification by winning victory over communism and the theory on peaceful reunification; the lines of North-South confrontation and the lines of grand national unity; the war policy and the antiwar and antinuclear policy; the “theory on reunification under a free democratic system” and the original proposal for founding the DCRK; and the lines of “two Koreas” and the lines of one Korea.

Because the aggressive and crafty nature of the U.S. imperialists' policy toward Korea, which constitutes an important part of their strategy toward Asia and the Pacific, has been further intensified in recent years, a very complicated situation has been created in solving the problem of our country's reunification, and the cause of reunification has been inevitably faced with accumulated difficulties and obstacles.

The great leader Comrade Kim Il-song has wisely led the struggle to discharge the cause of national reunification by his keen insight into all situations and by adroitly combining the performance of the task of national liberation with the settlement of the internal national problem—the essential problems of national reunification.

First of all, the great leader Comrade Kim Il-song has concentrated great efforts on making the U.S. troops withdraw from South Korea and checking the U.S. imperialists' interference in the Korean domestic affairs.

The U.S. imperialists, who occupied South Korea with the force of arms and have wantonly infringed upon our national sovereignty over nearly half a century, have

interfered in the domestic affairs of Korea and have persistently obstructed the reunification of the country, constantly seeking for the dangerous policy of war. It is obvious that the reunification of the country cannot be achieved independently with the U.S. imperialists, the ringleaders of our national division and the masterminds who block the reunification of our country, left intact. Therefore, the problem of making the U.S. troops withdraw from South Korea and of putting an end to the U.S. colonial domination and interference in internal affairs should be solved to independently realize the cause of national reunification.

In recent years, the great leader Comrade Kim Il-song has elucidated the principled stand to terminate the state of cease-fire, which exists between the DPRK and the United States, and open a new phase in relations between the two countries, and has taken initiatives to this end.

The great leader Comrade Kim Il-song has put forward a proposal for tripartite talks involving us, the United States, and South Korea—a way for solving the problem concerning relations between Korea and the United States. Signing a peace agreement between Korea and the United States and adopting a North-South declaration of nonaggression through tripartite talks serve as providing a precondition for independently realizing the reunification of the country by removing the danger of war from the Korean peninsula and by making the U.S. troops and their nuclear weapons withdraw from South Korea.

In recent years alone, the great leader Comrade Kim Il-song has set forth a proposal for turning the Korean peninsula into a nuclear-free peace zone and has raised the question of discontinuing large-scale military exercises—including the “Team Spirit” joint military exercise—to ease tension and remove the danger of war. He has also seen to it that daring peaceful measures, such as assigning 150,000 troops to socialist construction and reducing 100,000 troops by the end of 1987, have been taken.

In November last year in particular, the great leader Comrade Kim Il-song also saw to it that a joint meeting of the Central People's Committee of the DPRK, the Standing Committee of the Supreme People's Assembly, and the State Administration Council put forward four principles for guaranteeing peace—reunification-oriented peace, the withdrawal of foreign troops, North-South arms cut, and negotiations among the parties concerned—and a comprehensive peace proposal, including the U.S. withdrawal of nuclear weapons on two phases by the end of 1990 and the withdrawal of its troops on three phases by the end of 1991.

Last year the great leader declared that if the U.S. Government shows a sincere attitude toward genuinely solving the Korean problem, talks between us and the U.S. president can be held.

These measures taken by the great leader are wise steps aimed at removing the danger of war from the Korean

peninsula through sincerity, patience, and serious efforts in keeping with the tenor of detente and peace, at making U.S. troops withdraw, and at putting an end to U.S. interference in the internal affairs of our country.

The great leader has wisely led the struggle to smash the maneuvers of splittists at home and abroad to concoct "two Koreas" with a view to perpetuating the division of Korea.

The maneuvers to concoct "two Koreas" are an outcome of an international conspiracy and collusion among the United States, Japan, and South Korea to take advantage of the land of South Korea as an aggressive military base and a bulwark against communism. Splittist at home and abroad have come out with so-called "simultaneous entry into the United Nations" and "cross-recognition" and have recently sought to turn North-South relations into a "East-West German-type" "two Koreas" by inveigling some socialist countries with a few silver dollars under the pretext of the "northward policy." If these maneuvers are tolerated, the division of the country will be perpetuated; South Korea will not be able to extricate itself from the dual domination of the United States and Japan; and after all, a way for the intervention of foreign forces in the Korean affairs will open, thus laying a grave obstacle to the independent reunification of the country. Therefore, frustrating maneuvers to concoct "two Koreas," which foreign forces are seeking, is an acute problem to realize independent reunification with our nation's own strength.

The great leader has firmly maintained the single-Korea line and smashed the two-Koreas line at the crossroad where the North and South would be reunified as one Korea or permanently divided into two Koreas, because of the two-Korea maneuvers of the divisionists within and without.

Whenever the persons in authority in South Korea has come forth with "simultaneous entry into the United Nations" and "cross-recognition" according to the U.S. imperialists' scenario, the great leader wisely exposed their divisionist nature and vigorously aroused our nation to a pan-national struggle to smash the two-Koreas maneuvers. The divisionists within and without came forth with "four-way talks" and "six-way talks," while persistently scheming to create two Koreas in a way that the Soviet Union and China, and the United States and Japan would "cross recognize" our Republic and South Korea. However, our party, with a keen insight into their scheme, swiftly rejected and smashed this.

In particular, concerning the U.S. imperialists' attempt to justify the creation of "two Koreas" with the division of East and West Germany, the great leader, with the facts that our country, politically, is neither one which ignited a war of aggression nor a defeated one and would not invade other countries or harass its neighboring countries, even if it is reunified, and that our nation, historically as well, is a homogeneous nation which has

lived on the same soil for thousands of years, has maintained the basic stand that the Korean nation can never divided into two like the German nation, and a single Korea must be achieved without fail.

While the "two-Koreas" maneuvers were being intensified, the great leader continued to put forth the most rational and realistic proposals to achieve the reunification of the country at an early date, and ensured that the domestic and foreign divisionists' wicked anti-historic and anti-national schemes of permanent division would be resolutely smashed.

The great leader Comrade Kim Il-song has also energetically struggled to solve the problems of the country's peace and its independent reunification through North-South dialogue.

Developing dialogue and negotiations between the North and South is an important way of rejecting the intervention of foreign forces in settling the Korean question, achieving national reconciliation and unity by the Korean people themselves, and reunifying the fatherland independently and peacefully. While attaching great importance to North-South dialogue, we have continued to make all efforts to develop North-South dialogue and negotiations based on the three principles of independence, peaceful reunification, and grand national unity.

The great leader, with insight into the situation under which North-South dialogue keeps being arranged and being brought to a rupture again and again without fruit, firmly proclaimed a principled stand that the two sides, above all, should adopt a correct stand and attitude toward dialogue, dialogue should be held not for division but for reunification, not secondary matters but fundamental matters must be settled first, and not only dialogue between the persons in authority but also comprehensive dialogue which can reflect the wishes and demands of the entire nation, should be held.

Proceeding from such a stand, in order to open a new phase of reunification, in recent years alone he put forth proposals for high-level North-South military and political talks, for a North-South joint meeting to be participated in by the persons in authorities in the North and South, representatives of political parties and public organizations, and people of all walks of life, for North-South joint parliamentary meetings, and for talks of military authorities, and has made all strenuous efforts to put them into practice.

In particular, in his New Year address this year, the great leader put forth the proposal for a North-South political consultative meeting to be participated in by leading people of the North and South. A political consultative meeting to be participated in by leading people, who can represent the views of all parties, factions, and circles, is a rational way of sincerely discussing the proposal for establishing a confederal system and achieving a national consensus. The proposal for founding the DCRK is the best way to settle the question of the fatherland's reunification most quickly without foreign

force's intervention under the situation of our country where the different ideologies and systems exist in the North and South. Thus, it can become a base of a national consensus.

Today, South Korean personages of political and social circles as well demand that reunification be achieved in a way of establishing a confederal system and, accordingly, the South Korean authorities also cannot turn away from reunifying the country in a way of establishing a confederal system.

The great leader, in putting forth the proposal for the convocation of a political consultative meeting, invited the presidents of the Democratic Justice Party [DJP], the Party for Peace and Democracy [PPD], the Reunification Democratic Party [RDP], and the New Democratic Republican Party [NDRP], Cardinal Kim Su-hwan, Reverend Mun Ik-hwan, and Mr. Paek Ki-wan to Pyongyang, and stated that, within the framework of the political consultative meeting, multilateral and bilateral talks could be held between the leading people of the North and South, and any proposal put forth by the leading people of South Korea would be discussed openly and mindfully.

A political consultative meeting between the leading people of the North and South will become a stage of dialogue where a general consensus of the nation can be reached most easily under the present circumstances, and will be a rational way through which a national consensus can be achieved over the method of reunification.

The great leader Comrade Kim Il-song put forth the policy to independently achieve the cause of reunification and has wisely led our people toward its realization at every stage. As a result, the policy of political and military confrontation sought by the divisionists within and without has been smashed and a new phase of a pan-national movement for the independent reunification has opened.

2

According to the great leader Comrade Kim Il-song's independent line and policy of fatherland's reunification, the fatherland reunification movement is now vigorously advancing.

To independently achieve the reunification cause of the country by our nation itself without intervention by foreign forces, the patriotic forces in the North and South and abroad, which are the main force of reunification, should vigorously carry out the reunification movement through an all-out mobilization.

Today, under the wise leadership of the great leader, the reunification force of the northern half has been strengthened beyond comparison, and is playing a leading role in seeking the reunification cause of the country. In particular, the democratic force of South

Korea, which was inactive in the past, has been nationally awakened and is now persistently waging the anti-U.S. movement for independence and reunification. Recently, the fatherland reunification movement waged by the South Korean people has entered a new stage of development.

In the fatherland reunification movement of the South Korean people, the most significant character is that it has set out on the road of a new development under the anti-U.S. slogan for independence and reunification.

The great leader Comrade Kim Il-song has taught: Last year, the South Korean people, by keeping step with our sincere efforts for reunification, put forth the anti-U.S. slogan for independence and reunification and persistently struggled for the reunification of the fatherland throughout the entire year. (the booklet "New Year Address for 1989," p 8)

Fundamentally, the question of the fatherland's reunification is one to accomplish the task of national liberation and realize the independence of the Korean nation as a whole. Thus, the question itself is against the United States and for independence. Nonetheless, in the past, the South Korean people were not clearly aware of the inherent nature of the question of fatherland's reunification. They sought the fatherland's reunification only as a desire and, thus, they were unable to set the clear target of the reunification movement.

With the heroic Kwangju popular uprising, the South Korean youths and students had finally come to realize that the U.S. imperialists are never a "liberator" or "ally," but precisely the "mastermind of military fascism," "ringleader of national division," and the "main stumbling block to the fatherland's reunification." Accordingly, the movement of fatherland's reunification had gradually turned into the struggle against the U.S. imperialists.

In particular, last year, the South Korean youths, students, and people, under the slogans "Let Us Drive Out the U.S. Imperialists Who Obstruct the National Reunification!," "Yankee, Go Home!" "The North and South, Toward the Reunification!," and "Let's Go from Mt. Halla and Come from Mt. Paektu to Meet in Panmunjom!," actively waged the mass struggle to hold North-South student talks on 10 June and on 15 August and, thus, effected a new turning point to make the fatherland reunification movement to be waged under the anti-U.S. slogan for independence and reunification.

The National Council of University Student Representative (Chondaehyop), which represents the general student councils of 95 South Korean universities, and other youth and student organizations called for being anti-U.S. for independence and reunification as the main direction of the student movement. Under the slogans of anti-U.S. struggle, the patriotic youths and students persistently carried out the mass demonstration and struggle and attacked the U.S. imperialists' dominating

organizations in South Korea such as the American embassy, cultural centers, and other U.S. agencies.

The South Korean workers, farmers, and people of all circles, including academicians, journalists, artists, religious people, and dissident democrats, encouraged by the advance of the youths and students, have joined the reunification movement under the slogans for the withdrawal of the U.S. forces, for the anti-war and anti-nuclear struggle, for the return of operational command over the South Korean "armed forces," against the pressure for import liberalization, and against the infiltration of American culture. The 37th general meeting of the South Korean "Council of Christian Churches" held in February last year and the "world meeting for peace on the Korean peninsula and its reunification," which was jointly organized last August by the democratic organizations, also put forth strong anti-U.S. demands such as the ones for the withdrawal of the U.S. forces, the withdrawal of nuclear weapons, the conclusion of a peace agreement, and the dissolution of the "United Nations Command."

In particular, the mass demonstration held this January with the participation of some 20,000 people to support the inauguration of the "National Democratic Alliance of Korea" ("Chonminnyon"), organized as a united body of some 200 dissident democratic organizations, also expressed their strong will for the withdrawal of the U.S. forces and nuclear weapons and for independent reunification. Thus, today, unlike in the past, the South Korean people, by carrying out the reunification movement under the anti-U.S. slogans for independence and reunification, closely linked the struggle for the fatherland's reunification with the anti-U.S. struggle for independence. As a result, their struggle has been placed on the right track.

The important characteristics of the South Korean people's movement for the fatherland's reunification are the expansion of the struggle into a mass movement participated in by all circles and classes, and the enhancement of its organizational level.

The fatherland's reunification is a pan-national cause which should be achieved through the participation of the entire nation. Nonetheless, in the past, the reunification movement in South Korea was waged only as the movement of the conscious youths and students and as the movement of some patriotic people. Accordingly, the movement was primitive and inconsistent.

Thanks to our party's earnest effort for the independent reunification and the active struggle of the South Korean youths and students, the spirit of reunification had started to gradually grow among the South Korean people and, in particular, it has been extraordinarily elevated among the people of all walks of life, including the middle class, after the movement was waged to hold North-South student talks on 10 June and 15 August last year.

Sixty-seven organizations, including the "Federation of Mass Movement for Democratic Reunification," issued a joint statement supporting North-South student talks and actively joined the students' reunification movement and college professors, for the first time ever since the 19 April uprising in 1960, issued statement supporting North-South student talks and joined the reunification movement, exercising great encouraging influence over the youths and students and social circles.

On the 16th anniversary of the publication of the 4 July North-South joint statement, 50 democratic organizations and personages of opposition parties organized "pan-national peace marches for reunification" in Seoul and in local areas. At the same time, early August some 1,000 personages of all walks of life founded the "Headquarters for the Promotion of World and Nationwide Meeting for Peace on the Korean Peninsula and Its Reunification" and held the world meeting, and is now stepping up the preparations for a "nationwide meeting."

As the reunification movement turns to the movement of majority from the movement of minority in South Korea, and expands into a mass movement of the people of all circles and classes from the movement of limited circles, the organizational level of the movement as well has been conspicuously enhanced.

The reunification movement organizations of classes and circles, including the "Special Committee for Peace of the Fatherland and Its Independent Reunification," which is an affiliation of the General Student Council of Seoul National University, the "Federation of Special Committees for Peace of the Fatherland and Its Independent Reunification," which led the struggle to hold North-South student talks on 10 June and 15 August, the "Council of Democratic Organizations for Independent and Peaceful Reunification of the Country" founded by 12 dissident organizations, including the "Federation of Mass Movements for Democratic Reunification," and the "Fatherland Reunification Committee" under "Chonminnyon," have been organized and begun to function. As a result, the forces of reunification have strengthened their systematic unity and are able to vigorously carry out their joint struggle.

In particular, the South Korean youth and student organizations came forth with new and clever forms of struggle such as North-South student talks and cross-country march and waged the struggle to realize them by closely linking it with the struggle to enhance the spirit of reunification throughout South Korea. By so doing, they have earned masses' support and sympathy. This fact proves that the organizational level of their movement has been drastically enhanced.

Another important character of the South Korean people's fatherland reunification movement is its development into the struggle to implement the proposal for

reunifying the country through the establishment of a confederal system based on the three principles of the fatherland's reunification.

Over the past period, while trying to find a way toward reunification, the South Korean people were unable to find a concrete way to it. They were just talking about reunification. This was because they were unable to know our Republic and the reunification proposal put forth by our party and the government of the Republic, as a result of the suppression and hindrance by the fascist military dictatorship.

Through their struggle, however, the South Korean people have gradually come to know the northern half of the Republic and, by waging the "movement to know the north correctly" in the recent period, have improved their knowledge of the northern half of the Republic. As a result, the number of those who admire the northern half of the Republic has increased rapidly.

In the recent period, "The Selected Works of Il-song," "On the Chuche Idea," "Kim Il-song's Biography," and the "History of the Armed Anti-Japanese Struggle," and many other books have been openly published and disseminated in South Korea, and photo exhibitions introducing the northern half of the Republic were held in Seoul and in many local areas. The college newspapers of Seoul National University and dozens of other South Korean universities carried one after another the thesis "What Is the Chuche Idea?" and other theses introducing the immortal chuche idea, and chuche idea seminars were held at college auditoriums.

During this course, the South Korean people have come to know the three principles of the fatherland's reunification and the proposal for founding the DCRK, which the great leader put forth, with correct view and realize that the reunification through alliance with communists and the reunification through a confederal system are the only way to achieve the national reunification.

Students who belong to "Chondaehyop," while advocating the founding of a confederal republic, have come to contend that "founding a confederal republic through the establishment of a unified national government on the condition that the North and South recognize and tolerate each other's ideas and social systems, a government in which the two sides are represented on an equal footing and under which they exercise regional autonomy respectively with equal rights and duties, is a correct way to reunification." The proposal for reunifying the country through the establishment of a confederal system, though there were some differences in

content, has earned sympathy from the dissident democratic organizations of South Korea and even from the social, educational, and journalistic circles and personages of opposition parties.

This is, instead of the sentiment of anticommunist confrontation of the past, a concentration of national will to open a way out in achieving the reunification through the establishment of a confederal system. Thus, it can be said that this is an epochal turn.

While seeking the reunification through alliance with communists and through the establishment of a confederal system, the South Korean people are opposing the scheme to "singularize the window of dialogue" and demanding free North-South contact and exchanges between all parties, factions, classes, and circles. Accordingly, the Committee for the Peaceful Reunification of the Fatherland has sincerely responded to the proposal of "Chonminnyon" for the convocation of a pan-national meeting, and the Central Committee of the Korean Writers' Union has also actively responded to the proposal for the convocation of a meeting of writers of the North and South and overseas, which the "National Literature and Writers Conference" of South Korea put forth.

All these facts show that national effort is becoming active to recover mutual trust and unity through comprehensive dialogue and to achieve reunification through the establishment of a confederal system.

Though the divisionist forces within and without have come forth to challenge to the trend of history in order to create "two Koreas," today, the overall situation is firmly developing toward the direction of reunification and, in particular, in South Korea, the struggle of the masses, who are the masters of reunification, is entering a stage of a new development.

All Korean people in the North and South and abroad, by vigorously advancing along the road of independence shown by the great leader Comrade Kim Il-song, should turn the reunification movement to a grand pan-national march for reunification and national salvation and accomplish the sacred national cause of the fatherland's reunification at an early date.

The Great Comrade Kim Il-song Is the Outstanding Leader Who Resolutely Defends the Anti-Imperialist Revolutionary Banner of Independence

00000000 *Pyongyang KULLOJA in Korean*
No 4, Apr 89 pp 37-42

[Kang Sok-chu; article not translated]

Thoroughly Embodying the Respected and Beloved Leader Comrade Kim Il-song Is the Noble Expression of the Revolutionary Outlook on the Leader

00000000 *Pyongyang KULLOJA in Korean*
No 4, Apr 89 pp 37-42

[Pak Sung-il; article not translated]

Functionaries Should Possess Rich Feeling and High Cultural Knowledge

00000000 *Pyongyang KULLOJA in Korean*
No 4, Apr 89 pp 49-53

[Kil Su-am; article not translated]

Collective Outlook on Life Is a Genuine Outlook on Life Which Should Be Possessed by Communists

41090010a *Pyongyang KULLOJA in Korean*
No 4, Apr 89 pp 54-58

[Kang Min-ku]

[Text] What view or stand one has toward life is an important factor in deciding whether one lives a valuable life or not.

One can walk the road of revolution steadfastly and in a worthy manner, adorning every moment of his life with royalty to the party and the leader, to the fatherland and the people, as befitting a true communist, and complete his life in glory only when he cherishes the true view of life as a matter of faith and makes it into his habitude—the view of life that scientifically elucidates these questions: What kind of life is most valuable? and how to lead and glorify such a life?; and what kind of life is most rewarding and blissful? and how to find the way to lead such a life?

In his many laborious works, such as “On Firmly Establishing the Chuche View of Revolution,” “Let One and All Live and Struggle in a Heroic Manner,” the dear Comrade Kim Chong-il uniformly systematized the collectivist view of life and profoundly elucidated that this view is precisely the view of life every true communist should have.

With the collectivist view of life elucidated by the dear Comrade Kim Chong-il, people have come into possession of a powerful ideothetical light showing them the true way of leading the most valuable and rewarding life.

The collectivist view of life is the true outlook on life that every communist should have.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the Party Central Committee, pointed out as follows:

“One’s outlook on life can be classified broadly into two views, individualistic and collectivist. If the individualistic view of life is one that holds the pursuit of the ease and pleasure of individuals as the highest goal of life, the collectivist view of life is one that associates the fate of individuals with that of the collective and seeks the true worth of life and happiness in struggling for the sake of the collective. In the individualistic view of life, nothing is more precious than the life of an individual, and life ends when he dies. On the contrary, in the collectivist view of life, the life of the collective is more valuable than the life of an individual, and one’s life does not end when he dies but goes on forever with the collective.” (“On Firmly Establishing the Chuche View of Revolution,” monograph, p 29)

One’s view of life is his view, viewpoint, and stand toward life, that is, the life of human beings.

Each material being has some properties peculiar to it and moves in a manner consistent with these properties. Man is the most advanced material being that holds the independent stand and attitude as of vital importance. If life is a property of man as a being, motion is life activity, the act of living. Therefore, one’s view of life has as its content the view, viewpoint, and stand toward the life and existence of man as a social being.

The view of life can be classified broadly into two categories, individualist and collective. This is because a human being as a living thing engaged in life activity, is an individual and, at the same time, a member of the collective. Human beings, who chart their own destiny in the world, exist as individuals and, at the same time, belong to the collective. For this reason, when examining problems of life, the question of which should be given primary importance, the individual or the collective, in their relationship becomes a fundamental issue involving one’s outlook on life.

The relationship between the collective and the individual is inseparable. The collective is a monolithic organism made up of individuals, and each individual is part of the collective. There can be no individual apart from the collective, and there can be no collective apart from individuals.

However, the influence that the collective has on individuals and the influence that individuals exercise on the collective are fundamentally different. The collective occupies a superior position and plays a decisive role in solving problems involving the fate of individuals as well as the existence and development of society, whereas individuals cannot determine the development of the collective and shape its destiny. The destiny of a nation or a class is not determined by individuals, but it is the collective such as the nation or a class that determines the fate of individuals. Therefore, the correct view of life can be established only by solving problems involving the life and existence of man with primary importance attached to the collective.

When life and human existence are examined with primary importance on individuals, one will come to hold an individualistic view of life which attaches greater importance to the life of the individual and regards the pursuit of personal leisure and comfort as the highest goal. On the other hand, when one views human life and existence primarily from the standpoint of the collective, one will come to have the collectivist view of life which attaches a greater value to the life of the collective than that of the individual and seeks the worth of true life and happiness in struggling for the good of the collective.

That the collectivist view of life is the outlook on life that every communist should cherish is because this view, above all, provides him with the true attitude toward life, the attitude of leading an independent and creative life while contributing to the good of the society and collective.

Where to find the highest goal, worth, and happiness of human life is one of the basic problems in defining the coordinates and direction of life.

Generally, the highest goal of life is pursuit of ideals, and the worth and happiness of life is the sense of pride and satisfaction one feels in struggling to realize ideals. Humans, inasmuch as they are living things that act with a certain goal, the direction of life differs according to what kind of ideal they entertain and where they find the worth and happiness of life. Therefore, finding the goal, worth, and happiness of life accurately becomes one of the basic problems in walking one's life journey straight, without turns and twists.

The collectivist view of life provides one with the outlook on life which holds it as the goal of life to do one's part for the good of the collective and which finds the true worth and happiness of life in struggling for the sake of the collective. Man demands the kind of life that suits his nature. Human nature consists in the spirit of self-dependence, creativeness, and action-consciousness, and a life fitting to this nature is an independent and creative life. The ultimate goal of an independent and creative life is to become the master of one's own destiny, free from all kinds of enslavement and constraints, and the basic way of realizing this goal is man's creative ability.

Now, it is not individuals but absolutely the masses, the social collective, that is the master of the world and its fate. It is individual human beings who do the living but their life activity is carried out in the social collective. Accordingly, problems concerning the goal, worth, and happiness of life should be examined not only in relation to the independent and creative nature of man but also in relation to the social collective.

When viewed in relation to the social collective, the question concerning the worth and happiness of life boils down to problem concerning the value of life. People do not live separately but live as members of the society and collective. That is why how much they contribute to the good of the society and collective provides a yardstick for measuring the value of life.

People who regard the pursuit of personal leisure and pleasure as their highest goal in life are only concerned about their own interests. That is why their greatest concern is how to live comfortably, unconcerned about others, and how to gratify their personal wants to their hearts' content. Because people leading this kind of life contribute nothing to the society and collective, it is as if they had not been born from the beginning, and their lives end up being worthless and meaningless.

On the contrary, people who set it as their goal in life to contribute to the good of society and collective regard the independent demands of the collective as their own, associating their fate with that of the collective. As a result, people become the joint masters of the society and collective, living and acting in a self-dependent and creative manner. That is why their life proves to be most rewarding and blissful by dint of the happiness derived from the gratification of their desire to live and develop in an independent and creative manner, as well as on the strength of the delight derived from living with a lofty sense of responsibility bearing the destiny of the collective on their shoulders and carving it out. This is precisely the outlook on life that the collective view of life illuminates.

Communists hold as their ideal the building of communist society in which the masses will attain the independent stand and attitude completely, seeking the true worth and happiness in leading a independent and creative life designed to fulfill this ideal.

Communists gladly devote their youth and lives to the sacred cause for the freedom and liberation of the people. They do so not because they want any reward or seek success or fame in life but because they regard it as their duty and a requirement of their life to fight for the good of the masses, regarding the fate of the masses as their own. This is clearly demonstrated by the lives of the anti-Japanese revolutionary fighters in the past.

The anti-Japanese revolutionary fighters fought dauntlessly, surviving on grass roots and tree barks, not because they did not know how to live comfortably. They fought indomitably even on the gallows because they knew that fighting every moment of life for the sake of the fatherland and the people is the way to lead a dignified, rewarding life.

Thus the collectivist view of life becomes the true view of life that should invariably be cherished by the communists seeking the worth and happiness of life in the struggle to fulfill the revolutionary cause of the masses of working people.

That the collectivist view of life becomes the true outlook on life the communists should cherish is also because it offers the view of life that dearly cherishes sociopolitical life and glorifies it forever.

Correctly elucidating the view of biological life is one of the basic problems arising in establishing one's outlook on life. Since one's view of life has two sides to it,

namely, his view of life style and his view of fate, the question of how to view and treat one's fate arises as one of the basic problems in establishing one's view of life.

In viewing one's fate, the collectivist view of life attaches a greater value to the life of the collective, namely, sociopolitical life, than to the physical lives of individuals, and posits that one's sociopolitical life does not end when one dies but lives forever with the collective.

The collectivist view of life is diametrically opposed to the individualist view of life which postulates that nothing is more precious than the lives of individuals, namely, their physical lives, and that one's life ends when he dies.

Because up until now people have thought one's life begins when one is born and ends when one dies, they understood life on only in terms of the lives of individuals, not knowing there is the life of a collective as distinct from personal life.

Man has sociopolitical life as well as physical life. Inasmuch as man holds that his independent stand and attitude is of vital importance, a sociopolitical collective which struggles to protect his independent stand and attitude becomes a sociopolitical organism.

The sociopolitical collective has its own independent needs and possesses a creative ability different in quality from a simple sum of the creative abilities of individuals. The true sociopolitical collective is the united body of the leader, the party, and the masses in which an immortal independent life force is embodied.

Individuals are connected by the bloodline to the leader through their organizations partly because the united body of the leader, the party, and the masses is the matrix of the sociopolitical life force, and partly because individuals are its members. As a consequence, individuals come to accept and embrace their sociopolitical life. Personal life can be sustained even when it is separated from the parent body, but sociopolitical life ends when it is severed from the matrix. Revolutionary organizations, including party organizations, are the organizational bonds that link individuals to the leader, the center for sociopolitical life; and the revolutionary thought of the leader is the nourishment for sociopolitical life. Only by sharing their fate with the sociopolitical collective as its members can people maintain their sociopolitical life forever.

The sociopolitical life that people cherish as members of the sociopolitical collective attains brilliance through the struggle to fulfill the demands of the collective. Inasmuch as the demands of society and the collective are represented by the leader, the sociopolitical lives of people are maintained in their daily life dedicated to the struggle to fulfill the revolutionary cause of the leader, and continue forever with the collective.

For man, both his personal life and sociopolitical life are important, but the latter is more valuable. When man is

viewed as a living organism, individuals are similar to one another in their physical makeup and functions, and there is not much difference either in their life span. But they are immeasurably different from one another in terms of their meritorious contributions to the sociopolitical collective and the trust and love bestowed upon them. On the other hand, not all individuals have and lead a sociopolitical life. People devoid of sociopolitical life have only physical life and engage in no other activities than biological activity to meet its needs; accordingly, they are just nonexistent as social beings. That is why a true human being values his sociopolitical life more than his physical life and willingly sacrifices his biological life in order not to tarnish his sociopolitical life.

All communists are true human beings with the view of life which regards one's sociopolitical life as the first and foremost life.

The ideomental characteristic of communists lies in that they hold the revolutionary thought of the leader as their only view of life and regard their sociopolitical lives as the first and foremost. Communists, cherishing their sociopolitical lives bestowed by the leader, go forward to glorify their sociopolitical lives forever by devoting their all to the fulfillment of the leader's revolutionary cause throughout their lives.

The communist values his sociopolitical life because it makes him immortal.

Physical life, residing in the body, has an end, but sociopolitical life lasts forever in terms of time. This is related to the fact that physical life resides in the body of man, whereas sociopolitical life is embodied in the sociopolitical collective. Needless to say, when the physical life of an individual comes to an end, his political life also comes to an end. But, inasmuch as the sociopolitical collective exists forever, his sociopolitical life remains alive. The meritorious services rendered to sociopolitical collective by individuals during their lifetime remains forever as composite part of the sociopolitical life of the collective.

The communists, who are armed with the revolutionary thought of the leader and dedicate their whole lives to the good of the masses, are tied to the collective organizationally and ideologically, with an unbreakable bond of love and trust. A person, although his physical life is limited, will receive and embrace an ever radiant sociopolitical life and live forever when he becomes one with the collective and gives his all to fulfilling the communist cause of charting the destiny of the masses, by holding the revolutionary thought of the leader as his faith and following the command of the leader.

This sociopolitical life cherished by communists is the true life which contributes to creating a lasting future for the society and collective. The lives of the masses continue forever with the historical current of the struggle for their independent stand and attitude. The life of people who have only their physical lives are nothing but

a fleeting moment of this historical current, but the life of communists with their sociopolitical lives is immortal because of the great contribution they make to this historical current and because of the greatness of their heritage.

For this reason, the collectivist view of life become the true view of life that communists valuing their sociopolitical lives should invariably cherish.

Indeed, the collectivist view of life monolithically synthesized by the dear Comrade Kim Chong-il is the true view of life that every communist should naturally cherish because it opens the way for them to become a member of the sociopolitical collective centered around the leader, receive and embrace an immortal sociopolitical life, and become the real master of the world and of himself, while contributing to the good of the collective through their self-dependent and creative struggle, following the command of the leader.

Today, our party demands, in view of the important revolutionary duties confronting it and the prevailing situation, that all party members and workers live and struggle in a heroic manner.

Embodied in this demand of our party is the noble desire to enable all party members and workers to find the priceless worth and happiness of their valuable lives in their sacred struggle for the complete victory of socialism

and for the independent reunification of the fatherland. Also embodied in it is the great idea of consummating as soon as possible the chuche revolutionary cause pioneered and led by the great leader. Therefore, all party members and workers should become achievers of heroic exploits by upholding party intentions with loyalty.

In order for all members to live in a heroic manner and become heroes, it is important above all to arm themselves thoroughly with the collectivist view of life.

The collectivist view of life is the ideomental nourishment which energizes all our party members and workers to live and struggle in a heroic manner. Profoundly elucidated scientifically and theoretically are answers to these questions: What is the most precious life that people making revolution should cherish? and how to glorify it?; What is the most rewarding and blissful life? and how to enjoy it? For this reason, in order for all party members and workers to live and struggle in a heroic way, they should necessarily work hard to arm themselves thoroughly with the collectivist view of life.

All party members and workers should fully meet our party's demand that they live heroically and become heroes, by studying and learning in depth the classic documents of the dear Comrade Kim Chong-il in which the thought and theory on the collectivist view of life are monolithically synthesized and by making them assimilated into flesh and bone.

The Historic Document Which Has Effectuated a New Turn in Establishing the Leadership System of the Party

41090010b Pyongyang KULLOJA in Korean
No 4, Apr 89 pp 59-64

[Ko Kap-chong]

[Text] Ten years have passed since the dear Comrade Kim Chong-il released his immortal classical document, "On Thoroughly Establishing the Party Leadership System."

Elucidated in this document is the essence of the party leadership system, the importance of the task of establishing this system, and all principled problems arising in vigorously pushing this task. The document, due to the profundity, richness, revolutionary character, and justness of its ideothoretical substance, is a programmatic document that has explored a new frontier for the development of the revolutionary theories on building the working-class party and on its activity, and it is a historical document that has brought about a new turn-around in establishing the party leadership system.

Establishing the party leadership system is one of the important principled problems arising in building the working-class party and in the activities of this party.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the Party Central Committee, pointed out as follows:

"Establishing the party leadership system is a basic principle on the building of the working-class party and a pivotal problem in successfully accomplishing the revolutionary struggle and construction task." ("On Thoroughly Establishing the Party Leadership System," monograph, p 1)

Establishing the party leadership system means securing party leadership in the revolution and party building by establishing the revolutionary ethos of implementing the party's decisions and instructions unconditionally and thoroughly, by instituting an iron-clad discipline throughout the party, and by enhancing the organizational view of the party among party members and stepping up their party life.

Establishing the party leadership system is a basic principle governing party building and a permanent task to which the party should consistently hold fast as long as the party exists and remains active.

The working-class party is the general staff of the revolution and the leading political organization for implementing the thought and leadership of the helmsman. In order for the party to enhance its leadership role in the revolution and construction to suit this intrinsic requirement, it is necessary to strengthen the party ranks in organizational and ideological terms and establish an orderly working system and order. Without enhancing

the party ranks in organizational and ideological terms and without establishing an orderly work system and order, it is impossible for the party to enhance its militancy and leadership capability and fulfill its mission and duty satisfactorily as the general staff of the revolution.

The task to strengthen the party ranks in organizational and ideological terms and to establish an orderly system and order within the party is accomplished through the work of establishing the party leadership system.

Only by thoroughly establishing the party leadership system is it possible to improve the quality of the party ranks and solidify and develop the party in organizational and ideological terms by enhancing the view of the organization among party members and by stepping up party life. In addition, only by establishing the party leadership system is it possible to make party decisions and instructions flow down to the base level smoothly, without interruption, and implement them unconditionally and thoroughly, unhampered for any reason or under any pretext, and firmly secure party leadership in the revolution and construction.

Establishing the party leadership system is a sacred task to ultimately fulfill the revolutionary cause pioneered and advanced by the leader and a responsible task to thoroughly secure the monolithic leadership of the helmsman in the revolution and construction. Only by firmly establishing the leadership system of its helmsman will the party be able to thoroughly secure monolithic party leadership in party work and party activity and in the revolution and construction.

For our party, the task to establish its leadership system is designed to thoroughly implement the great leader's outstanding thought and leadership throughout the party and society, establish the discipline and order by which party work and party activity are organized and executed under the monolithic guidance of the party, and secure the leadership of the dear Comrade Kim Chong-il in the revolution and construction. Our party's leadership system enables us to advance the revolution as intended by the party and go forward with brilliantly fulfilling the party-building cause by making it possible to firmly secure the position and role of the party as the supreme commander in accomplishing the revolutionary cause and the party-building cause—the causes that continue on from generation to generation—and to carry on intact the absolute authority and decisive role of the leader from generation to generation. This indicates that the task to establish the party leadership system should be all the more accelerated and advanced as the revolution moves forward and the party-building cause develops onto a higher stage.

In the 1970's, our revolution, while walking a path of victory and glory, reached a new stage of development under the banner of converting the whole society to the chuche ideology. Our revolution, which entered a new, higher stage of development, demanded that the task to

establish the party leadership system be accelerated in order to strengthen the party, the political general staff of the revolution, and to bring about a radical turnaround in party building and party activity.

Reflecting this requirement for the development of the party and the revolution, the dear Comrade Kim Chong-il released his historical document, "On Thoroughly Establishing the Party Leadership System."

With the ingenious idea of building the party by establishing the party leadership system expounded by the dear Comrade Kim Chong-il, the basic principle on party building came to be elucidated for the first time; all principled problems arising in establishing the party leadership system, including problems concerning the content of such system and means for establishing it, came to be perfectly elucidated to suit the intrinsic nature of the party; and the revolutionary parties of the working class came into possession of the guiding principles to which they should firmly adhere without the slightest deflection in leading the revolution and construction. In addition, the theoretical and practical weapon came to be provided which by accurately embodying the inevitability of the party-building cause that is to be carried on from generation to generation until consummation, gave the most scientific answers to the basic problems concerning the fate of the party and the future of the revolution.

The past decade since the dear Comrade Kim Chong-il's historical document was released has been a brilliant period in which a great turnaround has been brought about in establishing the party leadership system, a glorious period in which prodigious success have been made in the development of the party and the revolution.

The change that has taken place in establishing the party leadership system was first of all the firm establishment throughout the party and society of the revolutionary discipline and ethos of unconditionally accepting the party's decisions and instructions and implementing them to the end.

Party lines and policies and party decisions and instructions represent the organizational will of our party and the guiding principles to which all cadres and party members should hold fast. Fully elucidated in party decisions and instructions are concrete ways to accomplish the revolutionary struggle and construction task successfully.

Party leadership is exercised through a struggle to implement party lines and policies and party decisions and instructions; and the purpose in establishing the party leadership system is to implement party policies in a thoroughgoing manner. Apart from the work of implementing party lines and policies, there can be no party leadership in the revolution and construction, nor a struggle to realize the thought and leadership of the helmsman. Only by establishing the revolutionary ethos

of implementing party policies unconditionally and thoroughly, only by establishing discipline and order within the party, is it possible to secure party leadership in the revolution and construction.

The party leadership system is the discipline and order designed to secure party leadership in the revolution and construction. This being so, naturally, the basic purpose of the party leadership system should be to implement party policies unconditionally and thoroughly.

The dear Comrade Kim Chong-il has sagaciously led the struggle to establish in the whole party and the society the revolutionary ethos of accepting party lines and policies unconditionally and implementing them to the end. In his historic document, "On Thoroughly Establishing the Party Leadership System," the dear Comrade Kim Chong-il defined it as the primary duty, the revolutionary duty, of cadres and party members to accept party decisions and instructions unconditionally and implement them thoroughly; and clarified how party organizations and functionaries should plan and coordinate organizational work, establish a stringent discipline that makes the whole party move as one, and implement party policies unconditionally to the end by giving full play to the revolutionary spirit of self-reliance and fortitude. He has led the struggle to carry out these tasks in the van.

Thanks to the consistent guidance of the dear Comrade Kim Chong-il, there has come to be established in the whole party and the whole society the revolutionary ethos of accepting party policy unconditionally and implementing it thoroughly. Today, there has been established in our party the orderly system by which the party's line and policy and party decisions and instructions are being smoothly transmitted down to the base level without a hitch. As a result, all policies of our party penetrate the whole party and society without delay, and there is excellent communication between superiors and subordinates, and the monolithic character and unity of ideology and leadership are thoroughly insured. All our functionaries, party members, and workers accept and embrace the great leader's teachings and the dear Comrade Kim Chong-il's instructions not as orders or duties but as the loftiest requirements of life and a source of infinite joy and glory, regarding it these as their highest honor and bounden duty to give their all to put teachings and instructions into practice. Moreover, it has become a routine practice and system for functionaries, party members, and workers—whenever the party presents its line, policy, decision, or instruction—to discuss it collectively, work out appropriate measures to implement it, organize division of labor, sum up the state of the implementation, and make a necessary rearrangement. As a result, without exception, all party policies are implemented to the end on time.

The revolutionary spirit of self-reliance and fortitude is brought into full play in the implementation of the party's line and policy. With the consciousness of being the masters of the revolution, all functionaries, party

members, and workers are burning with the sole desire to realize the intentions and wishes of the party and the leader with dispatch to the highest level of perfection and going forward to unconditionally carry out whatever party-proposed task to the end and in a responsible manner, by going so far as to manufacture what is nonexistent, seek out more of what is in short supply, and learn what they do not know.

Today, there has been firmly established within our party the stringent centralized discipline and order of funnelling all important principled problems arising in the revolution and construction into the Party Central Committee and solving them in accordance with the unitary conclusion and instruction given by the Party Center. Also established throughout the party is the revolutionary discipline of all cadres and party members breathing in perfect harmony, speaking the same language, and walking at the same pace.

Indeed, the sagacious leadership of the dear Comrade Kim Chong-il has been a decisive factor in bringing about an epochal turnaround in implementing party lines and policies, and has provided a sound guarantee for establishing the party leadership system still more solidly.

Another change that has taken place in the task to establish the party leadership system is the thoroughgoing establishment of view of the party organization among party members and the firm establishment of the revolutionary party life ethos throughout the party.

Establishing the revolutionary party life ethos on the basis of the right view of the party organization is a sacred duty of functionaries and party members and one of the important problems in thoroughly establishing the party leadership system.

Party organizations unite party members with the leader, the center of the sociopolitical organism, in organizational and ideological terms, enable them to go forward forever to glorify their political lives bestowed by the leader, and lead all members of the sociopolitical collective to realize the leader's thought and leadership. The party's organizational line is the lifeline enabling party members to glorify their sociopolitical lives forever as they go forward, sharing their fate with the leader, and may be called the leader's leadership line, or the party's leadership line enabling them to uphold the leader's thought and leadership with loyalty.

Inasmuch as the sociopolitical life bestowed by the leader is protected by the party organization, and inasmuch as the leader's thought and leadership are realized through the party organization, the question concerning the view of the party organization boils down to the question of the viewpoint and attitude toward the sociopolitical life bestowed by the leader, namely, how to treat it, and the question of the stand and posture toward the leader's thought and leadership, namely, how to uphold them.

Party life is the political life of party members united with the leader, the center of sociopolitical organism, and consists in revolutionary activity to glorify their sociopolitical lives. Party members constantly keep abreast with the leader's thought and leadership in the course of party life and actively struggle to realize them. The party life of party members is in itself the process of upholding the leader's thought and leadership, and in the course of party life, they demonstrate the party life ethos, such as the ethos of treating the party organization with respect, the ethos of voluntarily observing the party rules and norms, and the ethos of living in a revolutionary and militant manner.

It follows that only when cadres and party members conduct party life properly with the right view of the party organization, is it possible for them to think and act in accordance with the leader's ideas and the party's intention and move as one under the unitary leadership of the leader and the party on the basis of one and the same ideological will.

The dear Comrade Kim Chong-il has wisely led the struggle to establish the right view of the party organization among cadres and party members and to step up party life. In his historical document, "On Thoroughly Establishing the Party Leadership System," the dear Comrade Kim Chong-il elucidated the importance of having all functionaries and party members cultivate the right view of the party organization and establishing the party life ethos of working voluntarily and sincerely to carry out the revolution and construction under unitary party leadership, and comprehensively clarified principled problems arising in this cultivation and establishment. In addition, he elucidated that the question concerning the view of the party organization is not simply the question of relationship with the party organization but the question of the stand and posture one takes toward the leader, namely, the question concerning the view of the leader, and has established a revolutionary system of party life within the party.

Thanks to the wise leadership of our party and active measures taken by the party, the view of the organization has been enhanced among party members, party life intensified, and the party ranks consolidated in qualitative terms.

Today, all our functionaries and party members regard the party as the bosoms of the great leader and the dear Comrade Kim Chong-il, treat and value the party organization with respect, and cherish an indeflectible faith in the party, determined to share their fate with the party under whatever circumstance. All party members, from those veteran warriors who fought their way tens of thousands of ri in the bloody anti-Japanese resistance war down to newly enrolled members, hold as an indeflectible creed in life the belief that whatever their assigned duties and their achievements may be, they would not be able to survive even for a moment apart from the party organization. They also maintain the firm viewpoint and stand that to lead party organizational life

properly is the way to be loyal to the party and the leader, the true way to carve out their own destiny. Today, all functionaries and party members have the right view of the party organization based on the revolutionary view of the leader; and for this reason, the party life ethos being demonstrated among them is reaching a lofty height in terms of voluntariness and seriousness, as well as in terms of revolutionary character and devotedness. Established within our party is the revolutionary party life ethos of devoting one's entire wisdom and zeal to implementing his assignments given by the party organization, unconditionally and thoroughly under whatever circumstance and condition, and of working and living each in accordance with the requirements of the party rules and norms. In addition, all functionaries and party members are making conscious efforts to report whatever problems arising in their work and daily life, no matter how minor they may seem, to the party organization to receive guidance and control from the organization, while constantly steeling their party spirit in the fire of the ideological struggle.

The revolutionary and militant party life ethos established now within the party represents the brilliant fruit borne entirely of the sagacious leadership of the dear Comrade Kim Chong-il, who released the historical document on thoroughly establishing the party leadership system and has energetically led the struggle to establish this system.

Another new change that has taken place in the task to establish the party leadership system is the unusual enhancement of the functions and roles of party organizations.

Enhancing the militant functions and roles of party organizations is an essential requirement in thoroughly establishing the party leadership system. The party organization at every branch or unit is its political general staff. All tasks in the revolution and construction are organized and executed by the party organization at each branch or unit, its political general staff. Party leadership in the revolution and construction is also implemented through the activities of party organizations. It follows that only by enhancing the functions and roles of party organizations will the task to establish the party leadership system be able to proceed successfully.

In his historical document, "On Thoroughly Establishing the Party Leadership System," the dear Comrade Kim Chong-il clarified his views on the questions of enhancing the function and role of the party committee, stepping up partywide guidance to administrative economic work, strengthening cadre ranks, and improving their sense of responsibility, and has wisely led the struggle to implement these tasks.

Under the leadership of our people, party organizations have assumed a new look; radical changes have taken place in the work habit and the mode of activity; and the

functions and roles of party organizations have strengthened decisively. With the improvement and strengthening of cadre work, party organizations at all levels have come to be consolidated with core party members, infinitely loyal to the party and the leader, strong in the revolutionary spirit, and prepared in politicoideological terms. As a result, the important foundation has been laid for strengthening the functions and roles of party committees. With a vigorous struggle waged among cadres to learn the revolutionary leadership art from the example set by the great leader himself, all antiquated work methods and work styles have come to be done away with and a new revolutionary, people-minded work method and style have come to dominate the entire party. All party organizations are executing all tasks aggressively and spiritedly as befitting organizations of the party which is making revolution and waging a struggle. While putting major efforts into the work of implementing the teachings of the great leader and the dear Comrade Kim Chong-il, with a firm grip on this work as the main line of activity, party organizations and functionaries at all levels are planning and coordinating their efforts in political organizational work and leading the implementation of the party's economic policy according to the party's own way of doing things, namely, by the political method. As a result, all party organizations are working and operating in conformity with the missions and inherent nature of the party as a political leadership organization.

Indeed, the tireless revolutionary activities of the dear Comrade Kim Chong-il, who presented his historical document outlining the task to thoroughly establishing the party leadership system and who has energetically led the struggle to implement it, have been a decisive factor in bringing about an epochal turnaround in the struggle to strengthen the functions and roles of party organizations and establish the party leadership system more solidly, and this is one of the important achievements scored by our party in party building and party activity.

Through the struggle to establish the party leadership system, our party came to enjoy the absolute support and trust of all our people and attain the highest leadership position and authority, and has been able to lead the Korean revolution to victory on a solid leadership ground and on a sound organizational and ideological foundation.

Toady our revolution is entering a new stage of development, and our party and people are faced with Herculean tasks. The developing reality and the revolutionary duties in hand demand that the party leadership system be established still more thoroughly.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the Party Central Committee, pointed out as follows:

"All party organizations should see to it that party leadership is firmly secured in the revolutionary struggle

and construction task, by pushing forward more vigorously the work of thoroughly establishing the party leadership system." (Ibid, pp 2-3)

For all functionaries and party members to have the resolute revolutionary spirit of thoroughly protecting and defending the party's leadership authority and making revolution to the end by supporting the party is an important task in establishing the party leadership system.

The party leadership system is established, solidified, and developed on the basis of the eminent authority of the Party Center and the infinite loyalty of functionaries and party members to the party. Only when all functionaries and party members have the resolute revolutionary spirit of making revolution to the end by protecting the leadership authority of the party and supporting the party in every possible way, will it be possible successfully to solve all problems arising in establishing the party leadership system.

All party organizations and functionaries should become such zinging party organizations and functionaries who, with an unalterable faith and determination to throw their lot unwaveringly with the party at all times and under whatever circumstances, will carry the revolution through to the end by supporting the party.

Proud successes and brilliant victories being scored in the development of our party and the revolution are the precious fruits made possible by the sagacious leadership of the dear Comrade Kim Chong-il, and the high prestige and honors being enjoyed by our country and people are none other than the prestige and honors of our party.

Party organizations should drive the greatness of our party, its prodigious achievements, and the sagacity of its leadership home to party members and workers by citing living examples so that every one of them may trust and follow our party at heart and follow party leadership faithfully. At the same time, party organizations should bear in mind that if they organize and arrange all tasks with primary emphasis on securing the leadership authority of the party and accurately execute whatever tasks the party plans and organizes, so that these tasks may prove their worth and demonstrate their vitality, then they will be able to protect and defend the authority of the party in the most responsible way. With that in mind, they should always pay maximum attention to doing so.

Another important task necessary to establish the party leadership system still more thoroughly is to continually step up the struggle to establish the revolutionary party ethos throughout the party.

Establishing the party ethos is an essential requirement in further strengthening party leadership in the revolution and construction. Party leadership is secured by the party's organizational power and militancy. The party's organizational power and militancy can be constantly strengthened only by establishing the revolutionary party

ethos within the party; and the party leadership system also can be thoroughly established only when the revolutionary party life ethos, namely, the party work ethos, is brought into full play.

We should wage more vigorously the struggle to establish the revolutionary party ethos at a higher stage to suit the current situation in which, following the completion of the historical task of laying the foundation of the party, the struggle to convert the whole party to the *chuche* ideology is intensifying.

Establishing a stringent discipline by which the whole party and the whole society move as one under the unitary leadership of the party is an important problem arising in establishing the party leadership system more firmly.

Discipline is the life of the working-class party and offers a basic guarantee for upgrading the party's militancy and leadership ability. Discipline is a basic factor in maintaining the existence of the party as an organized force. The party is made up of millions of party members, but it moves as a single organism on the strength of its high organizational spirit and disciplinary character. Only by establishing stringent discipline within the party will it be possible to secure in the party the unity of ideological will and the unity of action—the unity which makes the whole party to breathe and move in accordance with the will of the leader—and to establish the party leadership system still more thoroughly.

Party organizations should clearly understand the importance of the organizational spirit and disciplinary character in more thoroughly establishing the party leadership system and vigorously wage the struggle to establish a stringent centralized discipline within the party. Particularly, party organizations should direct maximum attention to establishing the stringent discipline of reporting important and principled problems arising in party work and party activity to the Party Center and dealing with them in accordance with the decisions made by the Party Center.

The *chuche* revolutionary cause has walked a path resplendent with victories and glories under the leadership of our party, and it will be brought to ultimate consummation only under party leadership.

We should go on strengthening and developing our party into a *chuche*-oriented revolutionary party, with strong militancy and a high degree of leadership capability, by keeping a firm grip on the task to establish our party's leadership system and continuing to push forward it vigorously.

Struggling for the promotion of the Masses' Welfare Is the Basic principle of Our Party's Activities

00000000 *Pyongyang KULLOJA in Korean*
No 4, Apr 89 pp 65-69

[Kang Sun-hui; article not translated]

The Nature-Harnessing Work Is a Creative Activity To Provide Material Conditions for the Man's Existence and the Development of the Society

00000000 Pyongyang KULLOJA in Korean
No 4, Apr 89 pp 70-74

[Han Tuk-po; article not translated]

Increasing the Effect of Investment Is an Important Guarantee for Stepping Up the Economic Construction

41090010c Pyongyang KULLOJA in Korean
No 4, Apr 89 pp 75-79

[Choe Won-chol]

[Text] In socialist society, investment is a productive and nonproductive input of state funds made in accordance with the economic policy of the working-class party. The socialist state disburses state funds under the party leadership in each period and at each stage in a planned manner in accordance with the national economic development plan in order to strengthen the economic foundation of the country and improve the well-being of the people. Therefore, in socialist society, state investment is an important way by which the state supplies funds in accordance with its economic organizer function.

How the socialist state determines the direction and scale of investment is, in the final analysis, closely related to the political and economic goals set by the party for a specific period. Only when the socialist state defrays state funds appropriately and achieves the best possible economic results in each period and at each stage in accordance with the strategy and tasks set forth by the party for socialist construction, will it be possible to vigorously accelerate socialist economic development and provide a more affluent and cultured life for the workers.

Today, when science and technology are developing rapidly, improving the economic effectiveness of investment and setting the right direction and scale of investment arises as a particularly important problem.

The great leader Comrade Kim Il-song taught as follows:

"We should endeavor to meet the growing transportation demand of the national economy satisfactorily by rapidly developing railway and various other transportation facilities and improve investment efficiency by carrying out concentrated capital construction in every sector of the national economy on a priority basis." (Collected Works of Kim Il-song, Vol 20, p 42)

Investment efficiency is an economic index showing the correlation between the input of fund into production and construction and the economic output resulting from this input.

In socialist society where the state sovereignty and the means of production are in the hands of the masses of people, the greater the economic results from an input of fund, the greater investment efficiency, resulting in a faster acceleration of production and construction and improvement in the well-being of the people.

Needless to say, in socialist society, the state can invest a lot of fund in lagging economic sectors and areas in order to raise their economic standards, even though the economic returns from the investment may be small initially. Nevertheless, investment should be made in an appropriate manner with an intense interest in gaining a high economic yield, from the standpoint of achieving an overall development of the national economy. Importantly, this is related to the significance that improving the economic effectiveness of investment has in socialist society.

In accelerating socialist economic construction, it is necessary to put the existing productive capacity into maximum effective use, and at the same time, to constantly create new production capabilities by speeding up productive construction. In doing so, means of production necessary for socialist reproduction of progressive scale can be supplied on a priority basis, a high tempo of national economic development attained, and the foundation of a self-reliant national economy expanded and solidified.

Generally, productive construction is not only complex and time consuming but also requires a large fund. Only by satisfactorily meeting the enormous funding requirement for productive construction will it be possible to expand productive capacity successfully. To do this, we should not only set the direction and scale of investment correctly but also pay profound attention to increasing the effectiveness of the investment.

In socialist society, investment is made mainly in the form of capital investment to create fixed productive and nonproductive assets in various sectors of the national economy. Given the size of investment earmarked for capital construction, success in capital construction depends on how effectively the funds are used. The more rationally the funds for capital construction are used by improving the effectiveness of the investment, the more satisfactorily the demand for funding necessary to create additional new productive capacities will be met. Accordingly, improving investment efficiency is a rational way to further expand productive capacity by stepping up capital construction with a given fund.

Improving investment efficiency also makes it possible to expand production continually by effectively utilizing the existing foundations of production.

One of the important requirements in improving investment efficiency is to increase the economic yield from the utilization of productive fixed assets created by capital construction. It may be said that the quicker the retrieval of the fund invested in capital construction and

the greater the economic yield reaped from an effective utilization of productive fixed assets, the greater will be the investment efficiency.

In increasing the effectiveness of utilizing the newly created foundations of production, it is necessary to insure a full supply of labor, raw materials, fuel, and power and economize on their use so that a greater economic yield may be attained with a less input. In doing so, it arises as an urgent requirement to create a high productivity of social labor by constantly improving all phases of managerial operations, such as organizing production and the use of labor and managing technology. When social labor productivity is improved, it is possible not only to create greater material wealth with available production goods but also to funnel the conserved factors of production into increasing production and improving the quality of products. This indicates that improving investment efficiency will result in a higher growth of production by enabling us to meet satisfactorily the demand for production goods necessary for enlarged production.

In view of the importance of increasing investment efficiency, our party has always paid profound attention to systematically increasing investment by keeping pace with increasing inner accumulation in the people's economy throughout the entire period in which it has been guiding socialist economic construction. Our party has properly mixed rehabilitation, reconstruction, new construction, and expansion to suit the needs of each period and each stage and has consistently maintained the policy of continually increasing capital construction aimed at the rapid development of light industries and agriculture while giving priority to investment in heavy industry.

Our people have been able to vigorously accelerate the chucheization, modernization, and scientization of the national economy after accomplishing the historic task of socialist industrialization and laying the firm foundation of a self-reliant national economy in only 14 short years. One of the important factors responsible for this feat lies in the fact that under the sagacious leadership the great leader, they concentrated investment on tasks to implement the chuche-oriented economic construction line and policy and have vigorously waged the struggle to improve investment efficiency.

Today, under the sagacious leadership of the party and the leader, socialist economic construction is vigorously in progress at the new, higher stage of converting the whole society to the chuche ideology; and at this juncture, improving the economic efficiency of investment in various sectors of the national economy arises as an urgent requirement in successfully accomplishing the huge economic construction tasks confronting us.

An immediate militant task confronting us today is to lay a firm material and technological foundation for the complete victory of socialism and solve the people's food, clothing, and shelter problems satisfactorily to suit

the demands of socialism, by fulfilling the Third 7-Year Plan ahead of schedule. In the Third 7-Year Plan period, we have to fulfill the 10 major prospective goals of socialist economic construction and increase overall industrial production 1.9 times. Of the total industrial output, the production of means of reduction and consumer goods should be increased 1.9 and 1.8 times respectively. In the same period, agricultural production is to be boosted more than 1.4 times.

These high goals envisaging an enormous scale of construction and great strides in production are a rewarding militant task which can be accomplished only by mobilizing far a greater amount of money and productive resources than ever before. Therefore, it is of great importance in successfully fulfilling the Third 7-Year plan to create more reserves of production resources while strengthening the economic foundations and expanding production by increasing investment efficiency at a societywide scale as well as at an entrepreneurial level.

At important party- and state-level meetings, including the 14th Plenum of the Sixth WPK Central Committee last year, the great leader Comrade Kim Il-song set forth the accurate direction and targets of investment and has taken prudent measures to have investment concentrated on important projects, in order to successfully fulfill the grand goals of economic construction proposed by our party. Currently, in our country, under the sagacious leadership of the party and the leader, a large sum of money is being defrayed to accelerate capital construction necessary to develop the machine tool, and electronics, and automation industries, bring about a new turnaround in waging the light industry revolution, boost agricultural production, and capture the major heights of the Third 7-Year Plan.

Reflected in these measures of our party is the noble desire to effect a new qualitative quantum leap in the economic development of our country and brilliantly realize our workers' centuries-old dream of enjoying an affluent and happy life to their hearts' content. When investment is made and its efficacy is improved in accordance with the measures taken by our party, we will be able to successfully accomplish the chucheization, modernization, and scientization of our national economy and further consolidate the foundations of the productive and technological foundations of the key industries by quickly developing science and technology and accelerating technological restructuring. Only by so doing will we be able to solve the people's food, clothing, and shelter problems satisfactorily to suit the demands of socialism and provide a more affluent and cultured live for them.

It follows that leading economic functionaries should be keenly aware of that it is an important task assigned them by the party to produce more with a given fund by improving investment efficiency, and should always pay profound attention to this task.

The great leader Comrade Kim Il-song taught as follows:

"You should complete capital construction on time once it gets under way and make the investment prove its worth as soon as possible so that the state fund may not be tied up." ("Collected Works of Kim Il-song," Vol. 19, p 524)

In improving investment efficiency, it is important above all for leading economic functionaries to accurately set investment priorities to suit the policy requirements of the party and allocate investment funds properly.

Accurately setting investment priorities and properly allocating investment funds is an urgent requirement for the successful accomplishment of economic construction tasks set forth by the party.

Our party has clearly defined the direction and scale of investment of state funds with a view to successfully fulfilling the grand goals of the Third 7-Year Plan and solving the people's food, clothing, and shelter problems satisfactorily. Importantly, how to effectively utilize investments made in the direction set forth by the party is related to how well leading economic functionaries can allocate investment funds while setting correct investment priorities. Only by accurately setting investment priorities and properly allocating investment funds will it be possible to accelerate capital construction at a maximum pace, hasten the commissioning date of each project, and expand production at a fast pace.

Therefore, functionaries in concerned fields, such as the planning field, always keenly aware of the policy intention of the party, should set investment priorities according to this intention and properly allocate investment funds. In this connection, it is important to strive to automate and robotize production processes by developing the machine tool, electronics, and automation industries, actively introduce a flexible manufacturing system [FMS], and radically boost the output of light industry products by increasing investment in the light industry sector. In addition, they should exert great efforts to accelerate major plant construction projects aimed at strengthening the productive and technological foundations of the key industries and to effect fresh progress in agricultural production.

At the same time, leading economic functionaries should wage a vigorous struggle to produce and build more by putting state funds invested in various sectors of the national economy to maximum effective use, with the consciousness of being the masters of the state economy.

Particularly, for functionaries to learn from the spirit of Nagwon and the work style of the people of Kiyang and plan and coordinate all phases of enterprise management in a responsible manner as befitting the master is an important way to accelerate production and construction still more with labor, equipment, materials, and funds on hand by improving investment efficiency to suit the intention of the party and the leader.

In improving investment efficiency, it is also important to introduce widely the results of modern science and technology and elevate production and construction onto a higher scientific foundation.

Rapid development of science and technology is the most powerful method for increasing investment efficiency. Only by actively utilizing the results of modern science and technology in production and construction will it be possible to improve the level of technical provisions for labor and increase labor productivity by raising production processes and production methods onto a scientific and technological foundation, and lower the materials consumption standards, and reduce production costs by shortening the time required for production. Particularly the utilization of the fruits of modern science and technology will make it possible to improve the quality of construction and build factories and enterprises more effectively by mechanized, automated, robotized, and computerized production processes, thereby increasing investment efficiency.

Therefore, it is important to exert efforts to solve raw material, fuel, and power supply problems satisfactorily by actively utilizing the results of modern science and technology, technically remodel existing plant facilities, and introduce advanced production processes and methods. Particularly, to boldly introduce chuche-oriented construction methods suitable to actual conditions in our country and improve the mechanization and automation level of construction work is a revolution way to increase the economic effectiveness of capital investment. Only by introducing chuche-oriented construction methods and improving the mechanization and automation level of construction work will it be possible to carry out capital construction in our own way and improve the quality of construction while economizing on the use of funds, and speed up construction and insure the on-schedule commissioning of projects under construction while using less labor.

Therefore, further increasing the mechanization rate of construction work and production and supplying modern, efficient construction machined in a larger quantity is an important requirement in improving investment efficiency.

In increasing investment efficiency, it is also important to normalize production and construction at a high level and shorten the time required for production and construction.

Normalization of production and construction is one of the important factors at work in increasing investment efficiency. It is particularly important to normalize construction at a high level in the construction sector which receives enormous state funds. Only by normalizing construction at a high level is it possible to insure the on-schedule commissioning of projects under construction, utilize labor, equipment, and materials in a rational

manner, and improve the quality and speed of construction, so that capital investment may prove its worth as soon as possible.

To improve the concentration and moralization levels of construction, we should perform planning work well in compliance with the demands of our party's policy on unified and detailed planning, and tightly plan and coordinate the work of securing the necessary material conditions. It is especially important to supply construction materials and plant machinery ahead of the launching time of projects and insure the normal operation of construction machinery by carrying repair and maintenance on time. In addition, it is an important requirement in normalizing construction to work out measures to prevent a seasonal fluctuation of construction in a foresighted manner, and create a certain amount of reserves of material and technical resources, such as construction materials and equipment, in anticipation of contingencies.

Only by shortening the time required for construction on the basis of normalization of construction is it possible to increase the efficiency in the utilization of capital construction funds. When we should fail to complete construction projects on schedule because of a delay in construction, it would result not only in the idling of an enormous sum of fund through the inability to put the money to effective use, but also in a delay in the commissioning date of the project and a corresponding interruption in overall production and a loss to the national economy through a failure to increase investment efficiency. Therefore, an important task confronting the construction sector is to shorten the time required in construction by improving our the working of insuring necessary conditions for construction, by planning and coordinating construction work and thus increasing the construction speed.

At the same time, it arises as an urgent task to normalize production at a high level in every sector of national economy. Invested funds can be retrieved on time and utilized more effectively only when factories and enterprises keep plant machinery in full operation and at full capacity by vigorously waging a struggle to normalize production.

Factories and enterprises should carry out plant machinery repair and maintenance work on schedule and fully secure necessary raw materials, fuel, and supplies so that all plant facilities may prove their worth. In addition, they should reduce the production cycle to keep the fund from being tied up in production too long, while reducing unproductive outlays of funds as much as possible and eliminating defective and reject goods and other operational losses.

Another important requirement in increasing investment efficiency is for leading economic functionaries to plan and coordinate the organization and command of production on the basis of concrete data.

An accurate computation of the economic effectiveness of a given investment enables us to repeat a maximum output from a minimum input by choosing the most rational of all methods for defraying funds necessary to expand productive capacity, increase production, and put business operation on a scientific footing. Therefore, for functionaries to strive to produce a maximum economic result from a minimum fund while periodically comparing the amount of the investment allocated to their respective branches and units with the economic results generated by the investment is an important matter in increasing investment efficiency.

Particularly, functionaries should direct profound attention to expediting those productive construction targets which will increase investment efficiency, in keeping with the trends of development in science and technology and in the modern mode of production. Only by doing so will it be possible to accelerate the technological remodeling of the national economy and create the productive economic foundation equipped with modern technology.

At the same time, leading economic functionaries should step up grasp and control of economic tasks, making use of the efficiency ratio of investment denoting the economic effectiveness of investment as an important economic lever. It is important that by doing so they put labor to maximum effective use, increase labor productivity, insure the full-scale, full-capacity operation of plant facilities, and constantly lower the materials consumption standard with a firm grip on it. That is precisely the way to produce and build more with less investment and properly carry out the work of improving investment efficiency. Functionaries should always go deep into seething construction sites and work out on time measures to increase investment efficiency, with an intensive knowledge of the actual state of production and enterprise management, and lead and help their respective units conserve money and material and lower production costs.

All leading economic functionaries should bring about new progress in accelerating socialist construction and constantly increasing production by making substantive efforts to improve investment efficiency to suit the intention of the party. In so doing, they should actively contribute to fulfilling the grand Third 7-Year Plan ahead of schedule, lay the firm material and technological foundations for achieving the complete victory of socialism and drastically improving the standard of the people's material and cultural living.

**A Drawing of Epic About the Great Leadership
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Establishing the New Fatherland**

*00000000 Pyongyang KULLOJA in Korean
No 4, Apr 89 pp 80-85*

[Yu Man; article not translated]

JPRS-AKU-89-015
4 October 1989

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**The Party Committee's Organizational Political
Work To Effect Ceaseless Upsurges in the Capital
Construction**

00000000 *Pyongyang KULLOJA in Korean*
No 4, Apr 89 pp 86-91

[Chong Chae-hon; article not translated]

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the Chuche Idea and Advance Along the Road of
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No 4, Apr 89 pp 92-96

[Yi Mun-hwan; article not translated]

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